

# THE SPIRIT OF MISSIONS.

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No. 9.

## *THE MISSIONARY COUNCIL.*

THE next meeting of the Missionary Council will be held in the city of Detroit on Tuesday, Wednesday, and Thursday, October 20th, 21st, and 22d. It is hoped that all the members of the Council will be present throughout the sessions, to manifest their interest in the missionary work of the Church by receiving the reports for the year to September 1st, which will then be presented for their consideration. While the functions of the Council are rather advisory than legislative, yet its deliberations may accomplish a great deal by stirring up enthusiasm and devising methods for setting forward the work and providing for its support.

We look forward to this meeting as a very important event in the year, well worthy of the expenditure of the time and effort which will be demanded of all the members of the Council. The Church throughout the length and breadth of the country may be made to feel the influence of this gathering, coming, as it does, just at the beginning of the season of active work for a new year. No pains should be spared to make it a meeting of great usefulness. Prayer will be offered continually, we trust, for the spirit of wisdom and power.

The local committee in Detroit are leaving nothing undone for the entertainment of the Council, and those who expect to be present are requested to communicate the fact to the Rev. Dr. J. F. Conover, Secretary of the Committee on Hospitality, 23 Elizabeth Street West, Detroit, Michigan.

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## *CHANGES IN THE JAPAN MISSION.*

IN reference to the divinity-school and St. Peter's School in Tokyo, Bishop Hare writes: "These institutions are located in the capital and at the centre and heart of our work, and for this reason, as well as because the supreme need just now is to raise up native teachers and ministers, they are of paramount importance. They can be made a great power, but they have hitherto fallen so far short of what the foreign missionaries and the Japanese wish them to be that no one looks upon them with any feeling of satisfaction. The Japanese protest against their continuing to be what they have been. I have made arrangements, after conference with the brethren most interested, by which these institutions will, by God's blessing, assume a much higher standing. The Rev. Messrs. Page, Tyng, Woodman and Francis, men of various views and dif-



ferent gifts, but able to work harmoniously together, will give the most of their time and the best of their energies to the divinity school. New interest has already been inspired, and there are twenty-five candidates already registered after examination for admission next September.

"We have been able to secure two Japanese gentlemen of force and enthusiasm to add to the faculty of St. Paul's School. They are now with Mr. Gardiner, laying out plans with much zeal and ability for the next school year. In order to carry out these plans it will be necessary to make larger pecuniary provision for these schools than last year." In regard to St. Margaret's School, Tokyo, Bishop Hare writes: "What I consider a decided step forward has been taken by St. Margaret's School, and if it prove, on a year's trial, successful it will be an epoch in the history of our work in Japan. The *working* of it will, from September 1st, 1891, pass into the hands of our Japanese brethren, although the ultimate authority remains as heretofore." A board of directors, consisting of one foreign missionary and two Japanese, has been appointed. The board of directors will appoint the principal and the teachers, and for the better administration of the school, the principal and two chief teachers will constitute a council of administration.

Bishop Hare also writes with regard to new workers: "The expense which attends the sending of workers from the United States, especially married men, and the feeling of the Japanese that the people of Japan should be used to carry on the work, as well as other considerations, lead me to advise that no additions be made to our force from abroad except to meet special need of experts in particular lines."

### PAROCHIAL ASSOCIATIONS.

THE following extract from an article in the *Mission Field* for August, touches a real want in Church life to-day. The kindling of love and zeal and directing them into real practical work for the Kingdom of God are means of double blessing—to those who communicate and those who are communicated to. In one word, missions earnestly, intelligently engaged in will help the persons and the parish so engaged, and also do the work to which God has called His people:

It has been said that a man's spirituality and love of his Lord can be to a great extent gauged by his interest and co-operation in the mission work of the Church. One of the bright characteristics of early Christianity in the days of bitter persecution was the desire to extend the Lord's Kingdom and make its privileges more universally known to mankind. It is the same now. Love of the Saviour must ever lead men to share His large love of souls and to extend His saving knowledge to all.

Again, an interest in the extension of the Kingdom of Christ, being what the Lord desires, is a powerful means of increasing spirituality, because it unites the love and sympathy of the Christian with the aims and objects of his Master, and so draws him nearer to Him.

The practical proof of this is the fact that those periods in history when the Church, as a whole or locally, has been most alive to the duty of aggressive work in the world, have corresponded with times of spiritual fervor and a sense of her own privileges.

Such being the case, the thought naturally occurs that there can be few more powerful aids to personal religion, at which all parochial organization aims, than an interest in



mission work; and it would therefore follow that no parochial organization should be considered complete without some well-arranged scheme for encouraging all to take an interest and active part in the work of the Church's life and extension.

### A USEFUL BOOK.

THE Rev. Dr. Josiah Strong has published a new edition of his popular book "Our Country." The first edition of the book has been very widely read and has exercised a large influence in awakening the thought of Americans upon the subject of our country's resources and power, the perils which lie in its path, and the need of patriotic and Christian efforts and enthusiasm to secure its highest good. This new edition, which begins with the 140th thousand, is based on the census of 1890. In his introductory note Dr. Strong says:

The outlook is distinctly brighter than it was a half-dozen years ago, not because there are fewer perils to face, nor, with one or two exceptions, because they are any less threatening, but because the public mind is being aroused to some appreciation of them, and the Christian Church is beginning to awake to the magnitude of her opportunity and her obligation.

### AN APOSTOLIC LIFE.

THE Rev. Robert Clark, an intimate friend of Dr. French, late Bishop of Lahore, and for many years a co-worker with him, writes from Murree, India, an interesting letter concerning him, in which he thus refers to Bishop French's remarkable faithfulness and self-sacrificing spirit :

How the missionary spirit burned within him is revealed to us by his own last actions—when, worn out by the toils of the Episcopate in the Punjab, which he could no longer bear, his heart turned at once, like the needle to the pole, to that direct missionary work amongst Mohammedans to which he had been called by Christ Himself, for which work he had lived and in which he died; when, more than sixty years old, he chose his sphere of missionary labor, perhaps the most arduous and the most dangerous post that could be found on earth; and there, in solitary loneliness, without one single friend to stand at his side, he planted, and upheld till death, the banner of the Cross where it had never been planted before, within the tropics of Arabia, and in the hottest time of the year, amongst fanatical Arabian Mussulmans. With a little tent, which he had procured from India, and with two servants, one of whom to some extent could cook rice and soup, he was preparing to penetrate inland, when death interposed, calling him into the presence of his Master, to tell Him all he had done, and all he had taught, during an apostolic life of more than forty years.

In the present day, when men and women are beginning to go forth in large numbers as missionaries in heathen lands, we believe that very much may be learned from the life and from the death of Bishop French. To all of us in India his example of lowly self-denial, his unostentatious liberality, and his diligence in prayer and in study and in work, have produced very blessed results. When he first began his work in Agra, he studied about sixteen hours a day. He taught in his school, he preached in the bazaars, he instructed inquirers for Baptism, he prepared catechists for ordination, he was engaged in writing books, at the same time that he was learning Arabic, Persian, Urdu, Sanscrit, and Hindi with *munshis*. Such excellence few can attain to, because few can safely follow in his steps in this respect; but all can copy his example of prayerful labor. When he spent his holidays in travels and in preaching excursions far and near, he showed us how to spend every hour of relaxation in the most profitable way. When he refused to possess



even a very ordinary conveyance, because he thought that a missionary should go on foot, and declined to use anything but the most common furniture for his house, he set us an example of self-abnegation, and showed us what, in his opinion, should be the attitude of the missionary before the world. When he spent his earliest mornings with God, with his Hebrew Bible and Greek Testament before him, he often invited some friend to sit by him to share with him the rich thoughts which the Word of God suggested to his mind. We then saw what his spirit was which led him to attempt such almost superhuman efforts. When we listened to his prayers, which flowed forth from his heart, which often were interspersed with short collects, or parts of written prayers of the Church or of individuals, we felt as we knelt with him in his study how grace worked mightily in him from above, and how his whole life was interpenetrated with that which was Divine.

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### BRIEF MENTION.

BISHOP WALKER of North Dakota, gives in his last annual address a most encouraging account of Church growth in that jurisdiction. Dickinson, Larimore, Crary and Mandan each have church buildings in progress, while Devil's Lake, Valley City, Forest River and Walshville are providing rectories. These gratifying evidences of material advancement in spite of the financial depression consequent upon two years of scanty crops seem to the Bishop less noteworthy than the evidences of spiritual prosperity to which he refers at length. In regard to work among the Indians of North Dakota the Bishop says it is going on faithfully and well. A church is soon to be reared for a band of Sioux at the Cannonball river, on the Standing Rock reservation. The Bishop received a letter from a young Indian entreating him to visit the reservation and meet fifty or more Indians who were very anxious to see him. He went and found three young Sioux who spoke English. They had heard the services of the Church, and having procured a few copies of the Book of Common Prayer in their own tongue, had been in the habit for a year past of assembling as many of the tribe as possible each Sunday for worship. One of these young men read the service while another took some portion of Holy Scripture and "tried," as he said, "to tell what it meant." Two of these young men had spent some time at Hampton Institute. One of the young men had built with his own hands a rude structure of logs for their "tabernacle in the wilderness." They had faithfully instructed a number of candidates in preparation for Holy Baptism, and the Bishop, upon that visitation, baptized thirteen persons and married two couples, who desired to receive that Christian rite. The Bishop in closing his description of the work of these young men says: "Here is, I think, a picture of exquisite missionary zeal and labor that would be worthy of a record among the highest annals of Christian enthusiasm."

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WE give in this month's frontispiece an excellent view of Bishop Hare and the foreign and native members of the Japan mission, clerical and lay, who met in convocation at Tokyo, May 29th to 31st last. The convocation was fully described by a correspondent of the *Southern Churchman*, whose interesting account was reprinted in the August number of this magazine. Looking at the large group of earnest men, as pictured in the frontispiece, gathered about the Bishop, who represented the American Episcopate in his recent visitation of Japan, one can readily believe that the meeting of the convocation must have been, as has been reported, an impressive occurrence and very encouraging to the members of the mission.

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THE sixth annual convention of the Brotherhood of St. Andrew will be held in St. Louis, Missouri, October 22d to 25th. The preliminary arrangements are rapidly progressing. The business meetings and conferences will be held in Exposition Hall. The



public services will be held in different churches throughout the city. The St. Louis local council wishes it understood that extensive arrangements will be made in the matter of hospitality, and earnestly desires to grant every facility toward making the coming convention the largest and most representative of all localities and all conditions of men that has yet been held.

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THE indefatigable Bishop Bompas has had his immense diocese again divided. Seventeen years ago he became Bishop of Athabasca. Ten years later the diocese was divided into two, and he chose to become Bishop of the northern and more inhospitable portion, that of the Mackenzie River region. Now the Diocese of Mackenzie River is divided, and Dr. Bompas has become Bishop of Selkirk, leaving his second title to Archdeacon Reeve, who has long labored with him, and who is to be the new Bishop of Mackenzie. Selkirk is the remotest and most inhospitable of North American Bishoprics, and Dr. Bompas is one of the most self-sacrificing of Bishops. The Archbishop of Canterbury, in approving the nomination of Mr. Reeve, writes: "We must thank our Heavenly Father for putting it into the hearts of such men to devote themselves to such distant wildernesses for His love and love of His people, and pray that they may have all grace for such difficult tasks. I fully assent to the nomination."

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THE Indians of the Lower Brulé and Crow Creek agencies have sent a petition to Chicago, asking for representation in the World's Fair as the original Americans.

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A MAP of missions in China, prepared by Miss M. Burt, of Springfield, Ohio, contains, in size and shape convenient for use, a great deal of valuable information with regard to the country and the missionary work of English, as well as American, societies operating there. The map is on cloth, thirty-four by forty-five inches, and the price, postage prepaid, is one dollar. Address Miss M. Burt, care of The Hosterman Publishing Co., Springfield, Ohio.

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DAVID LIVINGSTONE could say: "People talk of the sacrifice I have made in spending so much of my life in Africa. Say, rather, it is a privilege. I never made a sacrifice."

## LETTERS ON DOMESTIC MISSIONS.

### No. III.

#### THE PACIFIC STATES: WASHINGTON.

LEAVING Montana and crossing the Idaho pan-handle by the Northern Pacific railway, we reach Spokane Falls, Washington, on the eastern slope of the Cascade range. Spokane is an enterprising city of 30,000 people. The city is lighted by electricity and has thirty miles of street-car lines, drawn by electric, cable, and horse power. The river has a fall of 150 feet within the city in a series of cascades, and furnishes a water power sufficient, it is claimed, to operate all the machinery in New England. Two years ago Spokane Falls was swept by a conflagration which laid the city in ashes, and yet within a year from that time \$6,000,000 has been expended by the citizens in the erection of substantial and beautiful business buildings and homes to replace the tents in which the people lived and traded after the fire. The city is entered by seven railways, and it is boldly predicted that it will become the greatest railway centre west of Chicago. The city has expended \$250,000 within the past year in the erection of school buildings. The new high school is exceedingly beautiful. Spokane Falls, the greatest inland city of Washington, possesses remarkable advantages besides its magnificent water power, being



the commercial city for a very prolific agricultural region, 300 miles by 150 miles in extent. The Palouse country to the south and the Big Bend country to the west are both tributary to it, as well as great mining lands. Its ardent friends expect the city to contain a population of 100,000 within ten years, and can see no good reason why it should not ultimately contain 250,000 people.

Our Church has property in Spokane Falls valued at \$150,000. A school for girls has been established, and a young military institute forms the nucleus of a school for boys which may grow into importance. The thought crowds itself upon the mind of the observer that Spokane Falls should be the seat of a Bishop and the centre for Church work reaching all points in Washington east of the Cascade range. Tacoma, where Bishop Paddock lives, is 400 miles distant across the Cascade mountains. It would be impossible for a Bishop on the Pacific coast to give that vigorous attention beyond the mountains which is demanded by the rapidly developing country of which Spokane is the bright and eager metropolis. East Washington is marked out by nature for a jurisdiction, which the Church should not be slow to take advantage of.

Walla Walla, in the south-east, is the next strong point, after Spokane Falls, where our Church has taken hold, but besides these Yakima, Ellensburg, Kettle Falls, Chelan, Sprague and other points are ready to welcome our services and to contribute toward the establishment of the Church among them.

Crossing over to the Pacific slope proper, the whole region of Puget sound is bristling with activity and brilliant with promise. Tacoma and Seattle, the rival cities of Puget sound, are both of them surprising in the rapidity of their growth and the energy of their business enterprise. Each claims a population of upward of 50,000, and in liberality of public spirit neither of them need fear comparison with cities in any part of the country. It is easy to understand that with the large interests which are already engaged they will continue to make rapid strides. The Northern Pacific road is erecting at Tacoma, very extensive car shops, which will give employment within a few months to a thousand skilled workmen. The citizens of Tacoma claim for it natural advantages which must make it the foremost city on the sound, but there are still other points which aspire to be first, and the next few years may develop several cities along the 1,800 miles of coast line of Puget sound.

We are concerned with the advantages which are here presented for aggressive Church work. Enlightened, cultivated, enterprising people from the East are gathering in all this region, who may be won to the support of our Church. Bishop Paddock says that he is repeatedly asked for clergymen, and clergymen apply to him to be employed, but he has gone as far as the means at his command will warrant. We need an awakening of zeal for missions in this part of our country, so that we may occupy it with courage and vigor. The clergy who are on the ground are alive to the opportunity, but there are not enough of them to do the work.

I met a Churchwoman at Seattle whom I formerly knew in New York, and she told me that she had no sooner come to the sound than she found herself absorbed in Church work at a place where there was no clergyman. She has organized a Sunday-school, and is now reading service on Sundays. Her hands and heart are more than fully engaged in the work among souls who otherwise would be without religious instruction. Our Church has in Tacoma three institutions which are a credit to it. The Anna Wright School for girls and the Washington School for boys are excellent institutions, both of which occupy valuable sites, and each has an endowment of \$50,000, the bountiful gift of Charles B. Wright, Esq. The other institution, the Fannie Paddock Hospital, was built mainly by the gifts of eastern friends of the Bishop, and is an inestimable work of mercy.

Washington will be the next missionary jurisdiction to organize as a diocese. It should knock for admission at the door of the General Convention of 1892, and, unless we mistake the spirit of the clergy and laity whom we have met there, nothing will be want-



ing then to qualify it to take its place in the sisterhood of dioceses. Meanwhile, earnest-minded clergy and means to support them there are urgently demanded to take advantage of present opportunities and strengthen the work. The harvest is plenteous, but the laborers are few. Missions in Washington cannot be spoken of as missions to square miles, since the population has grown from 80,000 to 350,000 within the last ten years.

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#### No. IV.

##### THE PACIFIC STATES: OREGON AND CALIFORNIA.

The present value of our Church property in the city of Portland, Oregon, is probably greater than the whole amount of money which the Church has contributed for missions in Oregon from the beginning. While this fact does not present the highest test of Domestic Missions, it will serve as a partial answer to the commercial question, Do missions pay? Spiritual results are indeed the true test of success, but since these cannot be wholly known nor fully measured by statistics, it is right to take note of such institutions as St. Helen's Hall for girls, the Bishop Scott Academy for boys and the Good Samaritan Hospital, all of which strongly-established institutions in the Diocese of Oregon are doing an educational and charitable work in the Name of Christ, and are visible proofs of the value of Domestic Missions. The judicious investment of money for the Church and the securing of grants of land in communities which have the promise of growth are means of providing for the future support of Church work, which deserve to be carefully considered, and may well be encouraged by all who desire to see the missionary work prosper.

United States Senator Dolph, of Oregon, writing of the new North-west in the *Forum* for June last, speaks of the prospects of the Pacific slope as boundless. He thinks that the mild climate and the rich soil of Oregon, Idaho and Washington are a sufficient inducement to draw to them a large population and insure to them a great advantage over the intermediate states. The growth of population in these three states in ten years from 282,494 in 1880 to 743,542 in 1890 is but an indication and promise of still larger gains as the invaluable resources of the country become known. The construction of the Nicaragua canal will have a marked effect upon the commerce of the coast and the development of the resources of the North-west. The senator's sanguine expectations for the future of the Pacific states, and he is not singular in boldness of prophecy upon this subject, urges upon us the duty of being ready and forward in meeting the spiritual needs of this region, which is so rapidly growing in numbers and power.

The progress of the Church in California during the past few years, under adverse conditions, has been such as to show that by a liberal policy in dealing with the coast north and south the spiritual yield may be as abundant as are the fruits of the earth on its prolific soil. The Church in California has never from the first called forth from the general Church that ready help which has been given in response to the needs of some other portions of the country. This reluctance has been largely owing to the fact that the material prosperity of the people, the fabled wealth of its bonanza kings, seemed to render material aid from without superfluous; but it has been the hard fortune of the Church that the gold of the state has not been tributary to the Church; that the absorption of the fortunate in material things has not tended to make them earnest in contributing to spiritual needs. Yet, in the face of disadvantages, the statistics of growth during the last ten years show much encouragement. In 1880 there were sixteen parishes and twenty missions in the northern convocation, and two parishes and five missions in the southern convocation. There are now in the northern convocation twenty-nine parishes and thirty-eight missions, and in the southern convocation eleven parishes and thirty-two missions. There are 101 clergymen in the diocese, and the confirmations this year exceed 1,000, or more than twice as many as last year, while the number of communicants, over



9,000, ranks California among the first eighteen of the dioceses. This growth is accounted for by the superior intelligence of the people of California. The rural districts, as well as the cities, are peopled by persons of culture and taste. As Bishop Nichols states it: "There are no backwoods in California." Educated men and women are to be found everywhere. College-bred men from the East, and university graduates from the old world have settled in California and all along the coast, engaging in the tilling of the soil, raising crops which require a degree of skill not commonly found in agricultural pursuits. The increase in the southern convocation is striking, and the eagerness with which that portion of the state below the mountains sought to be made a diocese by the last General Convention arose not less from an appreciation of the possibilities than from a consciousness of present strength.

Well directed energies in the present and in the near future on the Pacific coast will be amply rewarded. The Church ought to be thoroughly aroused to the opportunities which are there presented and to the need of promptness in meeting them. In any wise scheme for the evangelization of this country, the Pacific coast should to-day be regarded as a strategic point. If three or four additional Bishops were now provided for those states, it might be hoped that within a few years we should have ten dioceses stretching along our western border. The call is to the Church people of this generation to put forth strength in the prosecution of missions in the mighty West, and do a work which will prove a blessing to our country in the generations which follow.

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#### No. V.

#### FROM THE SIERRA NEVADA TO THE PLATTE.

After the cool breezes of San Francisco, a midsummer trip across the Sierra Nevadas and the plains is not the most delightful of rides. It is believed that the receding population of Nevada has reached its limit, and the state is looking up, hoping to regain through the development of agriculture all it has lost by the failure of its mines.

Our Church in Nevada is holding on steadily to the advantages which it won by early energy and devotion.

Salt Lake City, in Utah, the seat of the Mormon delusion and despotism, is the home of Bishop Leonard and the centre of his Church work. The Bishop realizes that only by vigilance and ceaseless endeavor can the evils of Mormonism be arrested. The introduction of common schools through the intervention of the United States Government makes it necessary to modify the methods of dealing with the Mormon problem, and our Bishop is wise in taking advantage of this new factor. Whenever he goes to a place to hold service he first visits the public school and makes the acquaintance of teachers and scholars, and by his interest in their work he gains an influence for the Church. One of the secular papers, in appreciation of the Bishop's interest, has paid him the compliment of proposing his name for superintendent of public instruction. The Church schools have done good work in Utah, and Rowland Hall for girls is getting a handsome new brick building in readiness for the opening of the fall term.

Reaching Colorado Springs, in Colorado, and coming in view of Pike's Peak, the smoke of the puffing locomotive was plainly visible as it landed its car-load of tourists on the summit of that grand mountain. I recalled the fact that back in the forties, Colonel Benton, on the floor of the United States senate, spoke of the Rocky mountains as a convenient natural boundary for the western limits of the republic, and referring to this mountain, said: "Upon this highest peak we might well erect a statue to the god Terminus." Would it not be a good idea now to erect upon that height a tower to witness to human progress in the last half of the nineteenth century? A tower surmounted by the cross, bearing the inscription, "Glory to God in the highest, and on earth peace, good will toward men," with the prayer that "peace and happiness, truth and justice,



religion and piety may be established among us for all generations," would be a grand national testimony to our Christian civilization stretching from the Atlantic to the Pacific.

Denver, "the queen city of the plains," has as a new title, "the city of beautiful homes." It is a charming city, as well for the refinement of its people as for their enterprise and public spirit, which have adorned it with buildings and institutions of the highest order. Among its magnificent buildings, Denver has a municipal wonder in its new court-house. This building was completed by contract within the contract time for the contract price, and withal is not only eminently satisfactory for its purpose, but is a distinct architectural ornament as well. Among the sightly structures of the city are the new Church school buildings, Jarvis Hall and Wolfe Hall. Wolfe Hall, which has been called the Vassar of the West, occupies a commanding site. It is built of lava stone and has a frontage of 250 feet. It is a delight in going through the West to find the names of generous Churchmen attached to buildings which serve a beneficent purpose long after the original founders have gone to their reward. The people of Denver, in appreciation of the establishment of a Church hospital among them, have recently subscribed \$45,000 toward the erection of a new building for St. Luke's. Denver affords another illustration of the advantage of investing money judiciously for Church purposes. The enhanced value of the Church property here has provided admirable institutions and given to the diocese a substantial equipment.

Across the line in Wyoming, Bishop Talbot is making the most of his opportunity, and we have there an example of the wisdom of early occupation, vigorous work, and close, sympathetic contact with the people.

Past the centre of Nebraska, Bishop Graves, of the Jurisdiction of the Platte, makes his home at Kearney, but he lives a nomadic life. Of very necessity, because he has not a sufficient supply of missionaries, he must itinerate constantly. This necessity has its compensation, since no other itinerant than the Bishop can so well represent the Church to the people. On the other hand, it is much to be desired that the Missionary Bishops should have their support provided, without having to take it from the missionary appropriation. Under the present arrangement they are left extremely short-handed.

If I could reach with persuasion persons of means, I would plead with them to do all they possibly can for missions now. I wish some one would make a large gift for the increase of the Missionary Episcopate. The problem of Church extension will be most effectually wrought out by sending more Missionary Bishops. The enormous areas committed to our Bishops are too great to be worked by them to the best advantage. Additional spiritual leaders, well placed, would be an immense gain to the Church, but support must be provided for them. If the question of support for the whole Missionary Episcopate were solved, the regular contributions would take care of the other missionaries and give an impetus to the work. Bishop Morris remarked that if he were free he would devote his time and energies to raising a fund to endow the Missionary Episcopate. Another far-seeing Bishop said that if he had a large sum to dispose of he would divide it between five objects, viz.: (1) Missionary Episcopate; (2) Aged and Infirm Clergy; (3) Church Building; (4) Schools; (5) Hospitals.

The portion of our Domestic missionary field touched upon in these letters affords ample ground for encouragement and urges to redoubled efforts. First: Much, very much, has been done, and well done, in spite of the fact that our Church people have not been wholly alert to the greatness of the opportunities. We should carry the Church to the people with faith and courage, and not wait till they call for it. The ordinary rule of supply and demand is reversed in spiritual things. The supply creates the demand, not the demand the supply. We must be aggressive, ever pushing out, making new conquests, winning souls, laying foundations, and building up the Kingdom. Secondly: Very much remains to be done in this mighty West, where cities arise by magic



and the whole country is moving forward by long and rapid strides. The enterprise and energy of the race are concentrating here to a remarkable degree. To win these people for the Kingdom of God will mean much in the future of our country. What we do, must be done quickly. The next ten years of work may be made more important than all that have preceded. This last decade of the century may be made memorable in the spiritual history of our country by the expansion and establishment of our Church if we have a mind to work. Feeble, half-hearted efforts will be despised. Downright earnestness will command success. This age and this country, and especially this great West, call for men of thought and men of action in spiritual things. God grant to us all more consecration, more enthusiasm, more self forgetting liberality, more readiness for any undertaking or sacrifice for Christ's sake, more exalted nobility in His service, and we shall see glorious progress for the cause of Christ.

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No. VI.

## A VIEW FROM THE MISSION ROOMS.

My recent visit through the West and to the Pacific coast gave me a fresh sense of the extent of the field embraced by Domestic Missions, and of the grand prospects before that part of our country, which is asserting itself with stronger emphasis year by year. In considering the subject of spiritual work in the West I was deeply impressed with the great importance of the element of time. The social life, which in many parts is in the early and formative stage, will prove now more susceptible to religious influences than it will later. Those influences must be instant, positive, strong, to be effective in the rushing tide of energy which is dominating the West. The people are open to conviction, ready to welcome the Church that comes to them with the living voice of truth, and with the insistence of Divine love. It is a fair field, and we can do whatever we have a mind to do in extending the Church there if we are prompt, practical, and wholly in earnest.

On returning to the Mission Rooms I found communications from twenty-four of the Bishops, giving facts and figures in regard to their respective fields, and setting forth the peculiar encouragements and needs of each, together constituting an array of forceful appeals which, if they could be translated into the minds and hearts of our Church people, would stir them up to generous deeds. A letter from Bishop Garrett, of Northern Texas, presented in glowing terms proofs of the success of St. Mary's Institute at Dallas, in its second year, and urged the need of \$5,000 to meet claims that have arisen, and are imperatively pressing, against that valuable property.

The annual budget from far-off Alaska, received since the first of August, tells of the welfare of our missionaries, and the patient, persevering spirit in which they are working. The cheerfulness of these letters should bring the blush of shame to the cheek of any one who is given to murmuring or discontent.

Letters from all points in the Foreign field are full of interest. From China, besides letters from Bishop Boone showing carefulness in administration and eagerness to press forward the work, and telling of the anti-foreign riots by which their lives have been threatened, the Rev. Mr. Locke writes of the wonderful work at Hankow. He had just baptized a class of sixty-four, making 379 baptized by him in eleven months, besides preparing a class of fourteen native evangelists to get into the neighboring cities. The new infirmary has treated 400 cases, and sixty opium users have been cured. No wonder that he asks importunately, Why does not the Church provide the \$5,000 still needed for our church building?

The Rev. Mr. Pott, of Shanghai, writes that some of the inmates of the orphan asylum and schools, who were removed to a place of safety during danger from the riots, are back again. He speaks of the need of the proposed new building for St. John's College, but as that will require \$20,000, he earnestly desires the sum of \$550 to enable him to erect two new class-rooms, which can be made available for immediate use.



Bishop Hare, on the eve of returning home from his invaluable visit to the Japan mission, writes fully of the work and speaks in terms of highest praise of the workers. He gives an account of a most impressive service, in which he ordained five Japanese to the Diaconate, and adds, "So far as I can forecast, the future will be full of rich reward. In the short time I am connected with the mission I feel called upon to cheer, encourage and strengthen the workers by promptness, energy and decision. I trust that the Church will come nobly and generously to the development of the work."

The Rev. Arthur R. Morris, who, after twenty years of service in the Japan mission, at his own charges, recently returned to this country and established himself in a home here, writes that, yielding to the persuasions of his former fellow-workers, he has decided to return to Japan September 15th, and give his services again to the mission.

The letters referred to above, selected from a six weeks' correspondence, much of which throbs with love and zeal for souls, and breathes devotion to the Master's service, reveal in part the great scope and variety of the Church's missionary work. They kindle the reader's enthusiasm, and make him long to reach out a strong hand to the faithful workers and say, in terms of firmest assurance: "The Church will not fail you." They confirm our faith that the Gospel is the mighty power of God, and that to the Church to-day, as at the beginning, the Master repeats in tones of kingly majesty His great Commission, words that should ring in all our hearts. If those words could but gain and hold the attention of the earnest-minded men and women of the Church, they would ask, What can I do? Then purse-strings would be unloosed and every need of the work be supplied.

WM. S. LANGFORD.

### NOT ALTOGETHER AN IMAGINARY CONVERSATION.

"Good morning, Mr. ——. I have called to ask you for some help for a weak mission in the city—a needy neighborhood with a large population and a considerable nucleus of our own Church people."

"My dear sir, I am overrun with appeals of all sorts. Besides, I have given \$35 for Diocesan Missions this year. Don't you think we are getting too many poor mission churches in Chicago?"

"Well, Mr. ———, if you go far enough back in the history of your own parish, you will find that it was a pretty poor and weak affair, and, if I remember right, the records of the diocese show that in 18— to 18— it had aid from the missionary board. But now, my dear friend, you are what I call a typical Chicagoan. You have wealth and a good name, and I suppose you would be picked out as a representative Churchman. We all feel that your heart is in the right place, but pardon me if I say that I do not think you use good business foresight and wisdom when you talk this way about missions, and especially when you mention your little matter of \$35. You believe in Chicago—no man more decidedly. Let us look at the reported details of growth, the past year. Over 1889, the average rate of business expansion has been between ten and thirty per

cent. Bank clearances have increased more than \$713,000,000 over 1889. The transfers of real estate aggregate \$227,000,000, about as great as for the previous two years combined. One million one hundred thousand shares of stock have been handled, and \$18,270,000 bonds. The receipts of flour and grain were 197,000,000 bushels, and the shipments, 204,600,000 bushels. Fourteen million head of live stock were received at the stock yards, representing \$232,000,000. The building statistics for the year are not before me; but with buildings everywhere rising from the prairie, varying from the humble cottage to the palatial dwelling, and from the suburban grocery to the prodigious thirteen story business houses of the centre, this would be quite as wonderful a showing. Considering that Chicago is 1,000 miles from the sea, it will be a great surprise to some to learn that the clearances and arrivals at this port, 22,701 in number, exceed those of any other port, on sea or lake, in the United States. Taking the seven chief seaports of the country, Chicago's clearances and arrivals are nearly two-thirds as many as those of all seven combined. This is true on the basis of tonnage, for in this report the figures of New York are outstripped. This represents an immense amount of in-



ternal commerce centring at this point. The forty-mile water frontage of the city is thirty per cent. greater than that of Liverpool, and the land area in connection is 1,000 acres, valued at \$100,000,000. All this has served to develop the manufacturing interests of Chicago at a marvellous rate. . . .

"Observe that nothing has been said about the railways, which stretch like *antennae* from this centre to all parts of the continent. The figures would be equally surprising."

"Yes, they are surprising; but they are still considerably this side of the truth. Why, my reverend friend, do you realize that not only is Chicago not far from the centre of population in the United States, but it is very soon to become the financial centre as well? This is the significance of our getting the World's Fair, that in finances, as in politics, the great central West is to be the controlling power of the land."

"Just so, just so. And what about the power of Chicago as a religious centre in the

coming glories of the future? I take it that is something to be seriously pondered. Shall the Church go to sleep in wide-awake Chicago? Are we to grow enthusiastic over magnificent buildings, and complain of the little weak missions?"

"Well, of course, that is to be thought of; but—"

"Pardon me, my good sir; it is that *but* which many of the Churchmen of Chicago must get rid of, or, with all our encouraging growth, we shall fail to keep up with the tremendous demands of the hour, and prove criminally recreant to the religious needs of this vast community."

"Well, I think you are right. We ought to do more. We must. I have given \$35, but (I hope you will not object to this *but*) I will try to do better; you may put me down for \$100 for that mission; and, see here, call around whenever you want help for other missions."

"Many thanks. God bless you."—*The Diocese of Chicago.*

### TREATMENT OF THE INDIANS IN BRITISH AMERICA.

THE Rev. Dr. Wm. H. Withrow, of Toronto, writing concerning the action of the authorities toward the Indians in British America, says: "It is greatly to the credit of the Hudson Bay Company, which for a century controlled the great North-west, that it always kept faith with the Indians; consequently they had no Indian wars. It is to be hoped that the Canadian Government will in like manner maintain the traditional honor of the British flag and thus avert a bloody, barbarizing Indian war."

Mr. J. Macdonald Oxley gives, in *Macmillan's Magazine*, the following account of the legal status of the Indians: "A few words in conclusion as to the legal status of the Indian in Canada. Captain Pratt, of the Carlisle Indian School of Pennsylvania, said in one of his reports: 'I have little hope of much success in elevating the Indians, until the Indian is made an individual and worked upon as such, with a view of incorporating him on our side.' This is precisely the view taken by the Canadian Government, as illustrated by recent legislation, which recognizes the Indian not merely as an individual, but as a person also. The second section of the electoral

franchise act of 1885 contains these significant words: 'The expression "person" means any male person, including an Indian;' and all Indians of the older provinces duly qualified are accordingly given the right to vote in the elections for members of the House of Commons. In the year 1884 the Indian advancement act was passed, whereby any band of Indians who shall show themselves fit are enabled to take upon themselves the full privileges, responsibilities, and advantages of municipal government, and there is further provision made to meet the case of Indians who may desire to separate from their tribal connections and settle down to a life on their own account, an allotment of land from the reserve being granted to such, guarded by conditions preventing alienation or mortgaging. The statute embodying these provisions, although passed some years previously, has much in common with the Indian severalty act of Senator Dawes, which has recently become law in the United States."

—The largest congregation that assembles in Arizona on Sunday for Christian worship is composed of Pima Indians,



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

*Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....*

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## THE LAST YEAR'S WORK IN ALASKA.

SINCE the last number of this magazine was issued, we have received the annual budget of letters from our missionaries in Alaska. The Rev. John W. Chapman makes a report to the Board, of which we give below the most important parts. Mr. Chapman says: "The following report of the past year's work at Anvik is respectfully submitted. May it please Almighty God that His honor may be promoted by it.

"First, as to the main work of the mission. No congregation has as yet been organized, beyond the assembling of the people on Sundays, when they are instructed in their own tongue. There have been two marriages, three baptisms of infants, and the burial service has been twice read. As to the people's hearts being moved to seek salvation through our Lord Jesus Christ, we have not yet seen it as we desire to, and we ask the prayers of our brethren, that we may be such as we should be toward the people, and that they may receive the truth faithfully and make an open confession of their Redeemer.

"We report, thankfully, that our work has gone on steadily, with no interruptions proceeding from malice, and that, though one of us has been tried with sickness, we are both at present well.

"Our movements during the year have been as follows: On July 13th, 1890, Mr. Chapman, being then at St. Michael, Mr. Cherry arrived from San Francisco by the steamer 'St. Paul.' On July 23d the 'St. Paul' sailed for San Francisco, but on account of adverse winds we were not able to leave St. Michael until August 3d, and on August 18th we reached Anvik. Our work in the fall was to put the sawmill into running condition, and to saw as much lumber

(something over 3,000 feet) as we had the logs for, and to transfer the building originally purchased by Mr. Parker in 1887 from the old station and put it up where it is to remain. The sawmill was also taken down from its temporary place and stored for the winter. The Alaska Commercial Company gave us very kind assistance in repairing some injuries to the boiler, courteously refusing compensation.

"Later in the season Mr. Cherry made a loom upon which a little weaving was successfully done. The school work was commenced on October 27th and continued until May 1st, 1891, with two interruptions on account of journeys and occasionally a day from minor causes.

"On December 1st Mr. Cherry started on a visit to the Moravian missionaries on the Kuskokwim river, from which he returned January 6th, bearing a message of goodwill in Christ from our friends there, as well as Christmas boxes, etc. . . .

"January 29th Mr. Chapman made a week's trip to the villages east of us, on the Chageluk slough, to become better acquainted with the people and to get pupils as boarders. The people seemed everywhere pleased with the attention shown them, and three boys were secured, representing each of the three villages visited. . . .

"During the latter part of the winter Mr. Cherry cut fifty sawlogs, which were hauled in upon sleds, and on May 8th the foundations for a permanent sawmill building were laid and the mill again put in order and started May 24th. The run of logs was good this year, and ninety-four have been secured from the river. We have offered the natives the opportunity to get boards for themselves, and it remains to be seen



whether they will take advantage of the opportunity.

"The school was attended by a daily average of 15.5 scholars, the same as last year. The total number of scholars enrolled in day and boarding-schools was forty-four. Of these seven boys were boarding-scholars. Of the remaining thirty-seven, twelve were girls and twenty-five boys. A very gratifying feature was the continued interest of the older scholars. Several of the scholars did voluntary work daily, during the latter part of the school year, in learning to write their own language, after the regular session of the day-school. Mr. Cherry volunteered to teach an evening class in arithmetic, and met with them several times, but was prevented by sickness from doing all that he desired. On the whole, considerable advance was made from last year, and though the school is small, it begins to show signs of coherence. There have been more boarding-scholars than formerly. Three are now with us: half-grown boys. It seems probable that we shall have to make provision for more boarding-scholars. The policy of boarding-schools with a full equipment of teachers, male and female, and with adequate help, seems to be the one best calculated to improve the wretched condition of the natives—these schools to teach the arts of getting a living, as well as letters. Such schools are already established near us; the nearest at Kosureffsky, forty miles distant from Anvik, with more than fifty boarding-scholars and a working force of four men and three women, besides hired and native help. The Greek mission, 125 miles below us, on the Yukon, has this year opened a boarding-school with fifteen scholars, and the Moravian missionaries on the Kuskokwim have rather more than the same number, with a working force of two men and three women. It seems necessary to us that consecrated men and women should volunteer for this work. The boys now with us have cheerfully done the work assigned to them, and we think that, among other things, they should be taught gardening, which we know can be profitably entered upon. Half a dozen sets of the best quality of *men's* gardening tools would be of great service.

"During the winter one of the newly-received boarding-scholars refused to obey the discipline of the school, and was joined by one of the boarders who had been with

us for some time. They were punished and in consequence their parents removed them. Also, the parents of two other boys removed them from the fear that they would be treated with too great severity. These apprehensions seem now to be less, and several applications have been recently received to take boys as boarders. It may be said, in connection with this, that the natives here are not familiar with the methods of rearing children inculcated in the Book of Proverbs, and that needful discipline sometimes frightens them. The honor of having promptly met and settled this particular difficulty in a satisfactory way should be given to Mr. Cherry, and perhaps it will serve to indicate the efficiency of his help in the mission.

"We are now prepared to say that we think that a small steamboat would be of great service to the mission. It would greatly assist us in our dealings with remote villages, and it would also enable us to save much valuable time in communicating with St. Michael, the *dépôt* of supplies, as well as render possible communication at our own convenience with the missions on the Yukon, with which we are in full sympathy. With regard to the present facilities for transportation, they are greatly overcrowded and freight rates extremely high. . . . This makes a great inequality in the salaries of the missionaries, which would be removed if a mission steamboat could deliver freight to both. Each station should have its own boat, also, in which its goods could be towed and which could be rigged for sailing besides. The carrying capacity of such boats should be twenty tons. With our present sawmill facilities such boats could be built at Anvik were sufficient skilled help provided; but at present we are so much occupied with work already under way that with our present force it could not be undertaken. The lumber, moreover, is of very poor quality for boat building; nevertheless, most of the boats used in the country for the purposes described are made of it.

"The distant reference to the missions of the Church of England suggests matters which should be communicated to you. There is no doubt that to let go the opportunity which the English missionaries offer us to establish ourselves at Nuklakayet would be a lamentable thing. We are not



too strong on the river. Our force should be largely increased. This is said, not with exclusive reference to the general necessity which all concede to exist, of sending out men to take the Gospel to the heathen, but in view of a struggle against teachers of false doctrine in which we are already engaged. Nuklakayet is a point where there should be established a school large enough to receive fifty boys and girls. Anvik should have an equal number. If faith cometh by hearing, where are the preachers? One has come. Thanks be to God that Mr. Prevost arrived safely by the 'St. Paul' June 29th. 'How beautiful upon the mountains are the feet of him that bringeth the good news of salvation, that publisheth peace.' Oh, let our brethren believe and come! . . .

"Regarding the opportunities for further work near us, the natives to the north-east of us would receive a teacher kindly. Let it be well understood by any one who desires to come that he must be prepared for discomforts of the most trying character. This will not discourage any one who knows the power of Him with whom we have to do, but it may serve to prevent the notion gaining ground that there is nothing especially trying in the climatic conditions, or in dealing with people whose ideas have never been educated to anything higher than the satisfaction of the demands of the animal nature. If any one sees in such the material with which he wishes to work, he will be already inspired with a confidence beyond what any words can give him, and doubtless also with a truer perception of the difficulties that have been spoken of than can be conveyed in words. This is said, however, only to prevent misconception of any expressions of contentment in the work which may have caught the attention of any

who have been interested to read the reports of the work in this place; but let no man be cautious when the Lord calls him, for any word from here. The necessities of the coast, and the isolation of the only worker of our branch of the Church there, are not forgotten; and we ask help for ourselves not more than for him and that region. Let those who wish to do Christ's work go out to all places.

"Our thanks are due for the great kindness with which the Church has met and even anticipated our needs, in sending us useful articles, and in the ministry of love, by letters so cheering and acceptable in our isolation from that daily intercourse with Christian friends, which counts for more than can be easily understood until the experiment of separation is made. It is not too much to say, however, that the perception granted to us of the power of the Holy Ghost animating the Church and inciting the followers of Christ to undertake such ministrations is more than any reward which the world has to offer, and it may help some who are doubtful whether the word of good cheer which they wish to impart is of any value in God's sight to know that to some of His children such words have proved of untold comfort. To those who have experienced this comfort it must always be an acceptable duty to urge those who would undertake this ministry by letter to be especially mindful of those workers in the Lord's vineyard everywhere whose work is most in danger of being forgotten or lost sight of.

"So far as we have heard from our brethren of other missions, there is no great change in their circumstances, except in one or two instances. . . . The Moravian Brethren speak of a decided spiritual awakening among the people to whom they minister."

### THE SITUATION IN UTAH.

THE evidence is multiplying that the latest manifesto of the Mormons concerning polygamy is part of a deep-laid scheme for gaining statehood, and that when they have secured that, all legislation would be fashioned in the interests of polygamy. Mr. Joseph Cook, who has lately visited Salt Lake City, says: "The East is far too optimistic regarding the Mormon question and polygamy. Utah should be excluded as

long as it is under Mormon control. Polygamy is not abolished. The Mormon papers advertise books which inculcate it, and the church hymnals teach it."

The Rev. Dr. S. E. Wishard (Presbyterian), of Salt Lake City, in a paper on the Utah situation in the *Church at Home and Abroad*, says that since the manifesto was issued the practice of polygamy has been more secret, but it has not been abandoned.



The manifesto was not a declaration of the Mormon church against polygamy, and the Governor of Utah, in his last annual report to Secretary Noble, says that there is no reason to believe that any earthly power can exact from the church any such declaration. The artfully worded manifesto simply advises the cessation of polygamy since the laws of the land are against it, but once in as a state the laws of Utah would be in favor of it. The attitude of the Mormon church, the governor says, is delusive to the last degree.

Dr. Wishard says that the people outside of Utah should not be deceived by this last desperate movement of the Mormons to gain statehood by trickery. It is the third time they have stultified themselves, and have resorted to most shameful duplicity. The two former instances are thus given by this well-informed writer: "The first of these movements was made in Idaho in 1888. Having been disfranchised on account of their treasonable attitude toward the state government, a large number of the Mormons 'resigned' their position in the church, with full consent and approval of their bishops, that they might take oath that they were not Mormons and secure again the right to vote. They succeeded and elected a Mormon official. They were tried in the courts for conspiracy and the whole scheme was exposed.

"Again, in order to secure statehood, the Mormons of Utah prepared to go before

congress by framing a constitution that made polygamy a felony, and that too while they were practising it and refusing to give it up. The doctrine which they have been taught from infancy was sacred and binding upon their people, was made a criminal offence when practised. The way of escape, however, was easy, as their constitution prohibited polygamy, while the church called it 'plural marriage.' So shallow and puerile was this scheme that it utterly failed to secure statehood."

But these repeated attempts to blind the public judgment are resulting in some good. Says Dr. Wishard: "There is, however, great encouragement to the cause of truth and righteousness. The more thoughtful and honest of the people are losing confidence in a system that resorts to the shameless deceptions that have characterized the church in these attempts to secure permanent control of Utah. It is becoming more and more plain that statehood should never be conferred upon this territory until the loyal American element is so thoroughly in the majority that the state constitution and state laws can be fashioned in perfect harmony with American ideas and institutions. The Christian ministers and missionary teachers who have passed through the tyranny of our earlier work here are of one mind. All that has been gained must not now be lost by the artful manoeuvres of this unscrupulous and treasonable system called a religion."

### MISSIONARY INTELLIGENCE.

EASTON.—The Rev. Hunter Davidson reports: "The church at Port Deposit is slowly growing stronger. The church building is now being repaired, and the interest and zeal of the congregation are, I think, assuming a more definite and active aspect. In the course of a year, I hope, this part of the work may be self-sustaining. A new mission has been started at Perryville, a place with a steadily growing population. We want to erect a chapel there in the near future."

NORTH CAROLINA.—The Rev. William Walker, rector of St. Bartholomew's Church, Pittsborough, writes: "I am just now in want of help in a matter that will surely appeal to the sympathy of some one for the little ones

who may be rescued from vice. I enclose a copy of part of a letter from Mr. Trott [missionary to Colored People at Noise] in which he refers to two children I baptized some time since. They are Colored children, and their mother is a white woman. You can easily see that their surroundings must be such as are not fit for Christian children, and we now desire to take them, and others that may fall into our hands, away from such influences, and instruct them in the paths of virtue. We have only been able as yet to build a small house of two rooms, and, of course, must have more room for our undertaking. Mr. Trott is working hard and faithfully, and every effort like this put forth by the Church in caring for her children brings us the sym-



pathy and co-operation of the community. We need help to build, and something for clothing and daily bread. I venture to write thus to you, hoping you may be able to place these needs in the way of sympathizing hearts that will not allow our venture to fail."

**NORTH DAKOTA.**—Bishop Walker writes from Devil's Lake agency, under date of July 18th, as follows: "The notice of the action of the Board regarding appropriations for North Dakota during the coming year has reached me. I am very glad that the decision was so emphatic not to reduce them. Our work would have been hurt and hindered if the propositions to diminish our stipends had prevailed. The small crops of the last three years have materially reduced the power of our people to do what they would, if they were only able, for the work. This communication, as you will perceive, is written on an Indian reservation. All around me are red men gathered, as I write this. They are anxious to have me build a little church for them and provide a missionary to minister to them. I am determined to do so if possible. On all sides the Indians are appealing to me to give them the Church and her services. Three letters from three different bands of Sioux are in my hands now, beseeching me to give them spiritual help: to rear churches and give them schools and missionaries. There has been a peculiar awakening among these people in North Dakota. I am very anxious to meet the need. I wish I had more funds for the work. Circumstances connected with the recent uprisings seem to have turned their thought to the Church, as never before."

**NORTHERN TEXAS.**—The Rev. Robert S. Stuart, missionary at Abilene, writes, July 20th: "Let me thank you for your kind letter of sympathy with us in our distress. At the beginning of the year our beautiful mission stone church at Abilene was badly wrecked by a wind-storm. The people very generously contributed some \$500. The ladies' society were already in debt to the amount of nearly \$600 on account of repairs and an addition to the rectory. We have done all that we possibly could, but are still greatly in need of \$300. Will the kind friends of missions come to our relief? Any help sent through the Board will be grate-

fully appreciated by the people and their missionary."

**SOUTH DAKOTA.**—The Rev. C. S. Cook, Indian Presbyterian of this jurisdiction, writes from Pasadena, California, that he purposed to return, with Mrs. Cook, to South Dakota August 17th. They hoped to attend the meeting of the convocation of the jurisdiction, at the Rosebud agency, August 28th, 29th, and 30th, and then to resume work at Pine Ridge. Mr. Cook says that both Mrs. Cook and himself are in much better health.

**SPRINGFIELD.**—Bishop Seymour, in his address to the last annual synod of this diocese, spoke as follows of St. Michael's Mission (Colored), at Cairo: "Our mission among the Colored People in Cairo has greatly prospered since the Rev. Mr. Masiah assumed charge about a year ago. The work in all its departments has grown rapidly. The school is crowded with pupils. The services are well attended and the worship is reverent and hearty. A surpliced choir has been organized, and a Deacon (Colored), most highly commended by his former Bishop, has been secured to help in the school and church work. The General Board of Missions most magnanimously and generously, at the joint request of all the heirs and ourselves, relinquished their claim upon the Allis bequest in favor of our St. Michael's Mission. The amount is \$3,663.61, and it is to be devoted to the erection and furnishing of a rectory for the mission, to be forever known as the Allis Memorial rectory, in honor of the donor. This glorious work of seeking to give the Gospel in the fulness of its blessings to our Colored brethren is an obligation which rests upon us as a duty to God and our country, as well as to the poor Negro himself."

**TENNESSEE.**—The Rev. Calbraith B. Perry, archdeacon of the work among the Colored People of the diocese, reports as follows regarding a number of the missions to the Colored race: "St. Augustine's, Nashville, has eight communicants, two of whom have been confirmed this year. The Sunday-school has eighty pupils. Two, and sometimes three services are held each Sunday by the clergy and students of Hoffman Hall.

"At St. Cyprian's, Gallatin, four persons

have been confirmed this year, and received Holy Communion. Services are maintained each Sunday, and a Sunday-school, numbering sixty-five. Services have been conducted partly by missionaries employed for the purpose, partly by the clergy and students of Hoffman Hall.

"At St. Mark's, Sewanee, the Colored congregation has been given the church building formerly occupied by the white congregation, who have moved into the new Otey Memorial. The number of communicants is necessarily variable as the congregation is formed chiefly of the people in the hotels and houses upon the mountain. The services are supplied by the clergy and students of the university. This summer the school, which will occupy the old St. Mark's Church building, is taught by Mr. Mitchell, a student of Hoffman Hall, who will co-operate in the mission work.

"In western Tennessee (in the limits of the proposed new diocese) is Immanuel Church, Memphis, the Rev. H. R. Sargent, rector, Rev. George H. Fenwick, assistant. This is a strong, well organized parish. The communicants number 116, of whom twenty-eight have been confirmed this year.

"At Mason services have been supplied since Mr. Dunn returned to Georgia by the clergy of Immanuel Church, Memphis. The beginning of building a church has been made, and it is hoped it will be completed this summer.

"At Bolivar, St. Philip's Church, the Rev. W. W. Cheshire, Deacon, in charge, has thirty-two communicants and a neat and commodious church building.

"At Burlison, St. Stephen's Church, the Rev. O. P. Alston, Deacon, in charge, has sixteen communicants and a good church building.

"At Columbia, by the invitation of the rector of St. Peter's Church and the young men of the St. Andrew's Brotherhood, I have held services for the Colored People. The St. Andrew's Brotherhood are ready to aid in the work and there is an exceptional opportunity for establishing a mission among a very good class of Colored People, who are anxious for the services of the Church. A small appropriation to meet the travelling and other expenses of those sent there, and be a small remuneration of services, would enable us to establish a very promising mission station with services each Sunday.

"With a portion of the appropriation of \$500 from the Commission on Work among the Colored People left to the discretion of the Bishop, valuable courses of lectures have been delivered at Hoffman Hall by the Rev. Professor Benton of Sewanee, and the Rev. Dr. C. H. Thompson of Detroit, besides some occasional lecturers, who have also aided during their stay in supplying services for our missions. The Rev. Dr. James De Wolf Perry and the Rev. A. C. Brown have been engaged for courses of instruction.

"Besides these points occasional services have been held at Covington, Cleveland, etc., which it is hoped will prepare the way for more regular work in the future.

"It should be added that the offerings of the congregation of Immanuel Church, Memphis, have enabled the rector to relinquish \$250 of his stipend to form a stipend for Mason, which in its present condition can be more advantageously supplied from Memphis than by a resident missionary."

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WESTERN TEXAS.—The secretary of the convocation of this jurisdiction writes: "I verily believe that our numbers could be trebled in two years if we had good church buildings, and the salaries of the missionaries could be augmented, so as to enable them to travel about and to provide themselves with such literature for distribution as is needed. Ignorance and prejudice are great obstacles, but both might be removed if we had the two things I have mentioned."

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WEST MISSOURI.—The Rev. William Lucas, missionary at Savannah, reports: "I have given to St. Mary's during the last quarter one service each Sunday. During the eleven months I have had charge the congregation has about doubled. A most promising class of young men and young women have become regular attendants at the services, and the future seems full of promise. During these eleven months three persons have been baptized and eight confirmed. Nearly forty dollars have been contributed for General and Diocesan Missions. The communicant list has increased from eighteen to thirty. In fact, for so small and poor a mission the record for the past year is highly creditable."



# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

## BISHOP HARE'S ADDRESS TO THE JAPAN MISSION.\*

*My dear Brethren of the Clergy and Laity :*

The object which the House of Bishops had in mind in requesting me to proceed to Japan as their representative was twofold: 1st, that the Episcopal Office in its fulness might be exercised among you, and 2d, that a Bishop just come from the meeting of the House of Bishops might appear among you and tell you face to face of the profound interest of the fathers of the Church in the work of the Church in Japan, their affectionate sympathy in your labor of love, and their earnest desire to further it in every way proper to their office.

I came to you without an hour's unnecessary delay. The words of St. Paul when he was about to visit the Roman Christians were often in my mind as I journeyed toward Japan, "I long to see you that I may impart unto you some spiritual gift to the end ye may be established;" and I have earnestly hoped that, helped by your prayers, I might in some humble measure adopt also the other words of the Apostle to the same Roman Christians: "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ."

In the name of the Bishops of the American Church I now solemnly give you Apostolic salutation, "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ."

### RETROSPECT.

I should be very unthoughtful, if, being a new comer, I did not go back in imagination to the early days of this mission and view face to face the difficulties and trials which

must have weighed down the first missionaries and the formidable obstacles which must have risen up before the first converts. The presence to-day of my brother, Bishop Williams, who for more than thirty years has labored in this field, this noble church edifice, this intelligent assembly, the congregations which have been gathered, our communicants, our catechists, the clergy who have been ordained, the five candidates who are to be ordained on Sunday next, all bear eloquent testimony to the labors "in season and out of season" of those who have been engaged in the mission, and I and all who come later and take part in this work will repeat often the words of our Lord, "One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

### OBJECT OF OUR MEETING.

The object of our assembling is not to pass authoritative resolutions, much less to enact laws. The synod alone has authority to make laws for the Nippon Sei Ko Kwai (the Japan Church), and, so far as the American mission is concerned, the laws which govern it are made by the authorities of the Church in the United States, which established it and which in a great degree supports it. Our object, while in one sense less than legislative, is in another sense *more* than legislative. We have come together to develop *spirit* and *life* and *love* and *unity*, and to search for *practical wisdom* in the doing of our work.

I have had the great privilege of receiving communications from intelligent Japanese, and of having many conferences with them and with the clergy. I have tried to weigh well the facts which have been presented,

\* An Address delivered by the Right Rev. William H. Hare, D.D., to a Convocation of Clergy and Laity held in Trinity Church, Tokyo, Japan, May 29th, 1891.

and the opinions which have been expressed, and I am not without hope that what I may say will on the whole be acceptable generally and tend to unity of mind and action. I believe I can assure you that what I am about to address to you expresses the mind of my brethren of the clergy generally.

#### COMPOSITION OF THE CONVOCATION.

The number of the clergy and catechists gathered here is very inspiring, and it is a great encouragement that we have with us some of our brethren who are engaged in the secular business of life. The practical wisdom of such persons has its own special place and value in a deliberative body, and it is because this is so that I have recommended that congregations should not choose theological students or catechists as their representatives.

#### IMPROVEMENTS NEEDED.

It is agreed on all hands that the mission is capable of doing better work than it has yet done, and that our divinity-school and other institutions may be made more efficient in their internal operation and more impressive to the outside world; but it is believed that some of those who have criticised them most harshly have not adequately considered the embarrassments which have hampered past action. The very impatience with the present status of affairs will, however, prove a valuable force in our endeavor toward improvement, if it keep itself within reason and allow itself to be prudently used.

#### OUR MUTUAL RELATIONS.

I believe that the relation of the Bishop and the clergy and the people, and the relations of the foreign and the native members of the Church should be those of mutual respect, mutual confidence, and mutual generosity, and that in common counsels we shall reach the best wisdom. Animated by this conviction, I issued the call which has assembled here this impressive array of earnest and intelligent men, representatives of many different localities, of varied interests, and doubtless of many diverse phases of thought and feeling.

While I am of course in duty bound to bear in mind the fact that the Board of Managers makes its appropriations annually, and would withdraw them from any part of the work, did the administration of it not meet with its approval, I feel that the people should more and more participate in the

management of our schools and other institutions and the mission generally, and in avowing this I believe I express the mind of the Board at home and of the clergy here.

In such a meeting as this there is of course large room for suspicion and heart-burning, particularly as neither the Japanese nor the foreigners perfectly understand the language of the others, its idioms and those subtle modifications of phrases and delicate turns of expression by which mental action can put itself in the guise rather of suggestions than assertions, and of requests than demands. But our heart is one, our aim is one, and mutual respect and brotherly love will abound, and due respect will be paid to all rightful authority, and therefore I feel sure that, without either undertaking to enact laws or to pass authoritative resolutions, we can, by a careful study of the conditions and by patient comparison of opinions, reach conclusions which will put the mission increasingly in accord with the wishes of the people and will direct its future more in the line which their judgments approve, and that thus our churches, like those named in the Book of the Acts of the Apostles, will have "rest and be edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, will be multiplied."

#### STUBBORN FACTS AND FUNDAMENTAL PRINCIPLES.

But let us not deceive ourselves. There are stubborn facts and fundamental principles to be encountered. It is easy to express fine sentiments. It is easy to spin theories of co-operation. Yet as a matter of fact, actual life is a great descent from the realm of airy ideas. It is made up of incongruities, and uncongenialities and inequalities, of duties to be done as well as rights to be enjoyed, of annoyances to be borne as well as privileges to be exercised. Inconvenient facts meet us everywhere. Every plan of improvement will require able *men* for its execution and *money* for its support. Where shall we find them? Manifestly, then, we must compel ourselves to turn from speculations which have cut loose from things as they really are, and fit ourselves in with sober, ugly facts. We must leave theories as to how things *should* be done for the practical question *how* they *can* be done. We must descend from the



heights of fancy to the arena of real everyday life.

*Equality and Graduated Overseership.* But besides stubborn facts there are certain fundamental principles to be reckoned with and acted on. For instance, this principle: that all life, whether in the family, in society, in common work, or in the nation, is based upon a *common equality modified by a graduated overseership.*

The equality lies in the sacred personality of each individual soul, and is the basis of St. Peter's noble maxim, "Honor all men," and should lead in all intercourse of life to that mutual deference which Christianity so highly commends.

The graduated overseership arises from the differences of natural relation (as of parent and child, teacher and pupil), from the qualities which make men differ from one another, and from the necessity of order and government.

We see this graduated overseership running up in family life from servants to children, to mother, to father, and in the nation from lower officials to the higher. There is a hierarchy, a graduated overseership, even in the angelic world. We read of angels and archangels, principalities and powers. All the universe is thus ordered, for God is the Lord of *hosts*, the universe being represented in this language as not a *crowd*, but a *marshalled array*.

A like graduated overseership has always been characteristic of the Church. A glance at New Testament history reveals to us the Seventy; above them the Apostles; and over all the Son of Man. Later, the departing Head of the Church sent the Apostles forth even as the Father had sent Him, and then again a graduated overseership appeared. The supreme oversight, which was at first in the hands of the Apostles, was gradually parcelled out and committed to Bishops, and through them to Presbyters and Deacons, and so universally was this the case that, as the historian Gibbon remarks, "no Church without a Bishop," has been a *fact* as well as a *maxim* since the time of Irenæus, Irenæus having been, it will be remembered, a disciple of Polycarp, and Polycarp of St. John.

But if graduated overseership is a characteristic feature of the Church, then all cannot be leaders and teachers, all cannot be advisers and counsellors. A characteristic

feature of the Church must be a loyal, willing, conciliatory, plastic spirit. It is required by our principles. It is essential also to the peace and welfare of the body. I mean a disposition in each to fall into rank, preserve order, and do his duty in his own place. We must cultivate, on the one hand, the spirit and habit which make pupils willing to be under their teachers, students to be directed by their professors, catechists, Bible-women and other helpers and people to be guided by their clergy; and we must cultivate, on the other hand, the spirit and habit of mind which lead those who are in authority to remember that they are called to bear rule over *men*, not over children; that ministers are themselves *in* and *of* the body; that they cannot be lords over God's heritage; and that government rises highest when it expresses, not so much the personal mind and will of the ruler, but the best thought and feeling of the Church.

*Source of Authority.* Now let us face another fundamental principle. It is the *source of authority* in the Church.

Our Lord did not consider it His mission here on earth merely to sow broadcast great truths and noble sentiments, leaving them to grow up under the general providence of God. On the contrary He established a Church to be the guardian and the propagator of what He Himself had taught. We listen to His *words* and hear Him say He would build a Church. We examine *history* and find that He did build it. We look about us in the *world* and find that it exists to-day. It is a *fact* that it exists. It is *just as much* a fact that He was the Author of it. And He was the Author of it *immediately and directly*. The mode in which He chose to establish His Church was not that of depending on man's natural tendency toward social union and organization, expecting that thus a sacred society would be formed and officers appointed for it. On the contrary He Himself trained and appointed officers for it, and He Himself sent these officers out to win and gather in the people. Wherever these officers went, they themselves handed over to others in due time the commission which they themselves had received, that these others, each in his proper measure, might share it with them and succeed them in it. That from one to another this commission has been transmit-

ted until the Church is preparing now to entrust it in its fulness to the people of this land.

But while thus insisting upon the Divine origin of the ministerial commission, we are to observe that the persons to whom this commission was given belonged to no one family, much less to a caste, but were of the people; that the ranks of the Ministry were to be replenished from the people, with the approbation of the people; nor are we by any means to forget that the Church in general is a divinely inspired body and has a right to make laws to prevent abuse in the exercise of the ministerial commission, nor that Christ's ministers are to be like Himself, patient, meek, and approachable, and loving and self-forgetful, the people's "servants for Jesus' sake." And we should recognize and insist upon the fact that the people in all ordinary cases have the right of selecting the men to whom the sacred commission shall be given, and of preventing that a minister shall be set over them as their pastor or continued in his place who is in their deliberate judgment an unacceptable man.\*

Moreover this also is an important truth, viz.: that where a body of intelligent believers have been gathered, nothing should be taught as truth except with appeal to their own minds and consciences, no important step should be taken without their concurrence. Christ has made them "kings and priests unto God." They may not be ignored. And yet it will be perceived that it inheres in the office of ministers, specially those of the higher orders, that they should be organizers, and teachers, and rulers, and stewards of sacraments, and directors of the worship of the assembled believers, and that due willingness to be

taught and led and ministered to in holy things must be one of the duties of a Christian.

Would not many mistakes have been escaped in the past, will not many occasions of division be prevented in the future, if these facts be kept carefully in mind?

*Other Practical Consequences of our System.* According to this system, it will be perceived that it is not possible that either the clergy or the people should be independent of the other. The minister exists for the purpose of serving the flock. A minister who will not do this loses the reason of his existence. The flock has the need and the right to be served by a minister.

All persons who have been baptized into the Nippon Sei Ko Kwai, or who have been received into it in any other way, were thereby brought into direct relation to the pastors of the Church and to some one Bishop as their chief pastor, and it is their right and their duty to have that relation maintained. On removal to a new home, it is their right and their duty to make their presence known to the most accessible clergyman and through him to the nearest congregation, and to receive Christian help and fellowship; and, should any one happen to live in a district in which the Nippon Sei Ko Kwai has not established services, he should make his spiritual needs known to the Bishop either directly by letter or through the most accessible clergyman.

*Visitation.* From the oversight which belongs to the clergy, especially the Bishop, follows the right and duty of visitation, i. e., the going about among the churches and "setting in order the things that are wanting."

A *visitation* is different from a *visit*. A visit may be one of mere curiosity or of friendship. He who makes the visit may be but the guest of him to whom he makes it. But a visitation implies a looking into, and searching out, the acts of those who are the subjects of visitation. A visit is made at the host's request and at a time which the host determines. A visitation is made at the option of the visitor and at any time, whether regular or extraordinary, when for any reason the visitor thinks it called for. The questions which would be impertinent on a *visit*, those very questions are not only pertinent but essential on a *visitation*.

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\* A resort to the laity for their concurrence as a condition precedent to definite action of the clergy is required in almost every important step in ecclesiastical procedure in the canons of the Nippon Sei Ko Kwai.

The laity sit and vote with the clergy in the law-making body, the synod. The laity are represented on the Bishop's Council of Advice or Standing Committee. Every man who applies for admission as a candidate for Holy Orders is required to present testimonials signed by laymen. When the candidate has completed his studies he must again go back to the laity and secure their testimony that he is a person fit for ordination. And not until all these antecedent requirements are passed in review by the Standing Committee, composed of laymen as well as clergymen, may the Bishop proceed to ordain.



This right and duty of visitation are asserted for the clergy not at all because some of them are foreigners, not because they represent a society which contributes at present to the support of the Church in Japan. This right and duty appertain to ministers because of their office. They appertain to every *native* Presbyterian, they will belong to the *native* Bishops when they shall be raised up. They apply not only to missionary congregations, but to every *self-supporting* congregation. And they extend to all members of the Church whether Japanese or foreigners.\*

As the Bishop exercises oversight in his sphere, so do the Presbyters in the spheres assigned to them; and it is their duty to make frequent visitations of the catechists and people under their charge for the purpose of preaching, of correction, of consolation and of administration of Sacraments.

In organizing a congregation, it is therefore to be remembered that a congregation is organized not for the purpose of throwing off the care of the clergy, but for the very purpose of providing the better for the enjoyment of their ministrations, and that nothing could be more fatal than that in a fit of impatience any body of Christian people should separate themselves from the stewards, or ministers, by whom the Head of the Church has willed to dispense His gifts.

Of course it is perceived that every people will naturally wish that men of their own blood should, as soon as possible, be put over them in the Lord, and no effort should be spared to raise up a Japanese Ministry.

#### CATECHISTS.

No feature of the Church in Japan has called forth from me more admiration than the noble band of catechists who have been raised up and sent into the field. God cheer and bless them in their work, attended

as it is by so many difficulties and discouragements.

They do not belong to the orders of the Ministry. They are the helpers of the ministers. They are not authorized to exercise the full functions of pastors; but when duly licensed, there is a noble field for their endeavors, and I beg for them from the people all loving sympathy and support.

#### THE CONCESSIONS.

Nothing is more to be regretted, as it seems to me, than that the treaty requirements of early days and a concatenation of circumstances in later years have led to the erection of our most important buildings and to the establishment of our chief centres within the limits of what are known as the Concessions.

This condition of things must tend to build up a wall of partition between the foreign missionaries and the people of the country and to make the Church an exotic.

The evil cannot be remedied in a day. Nor can we afford to throw away buildings in which large amounts of money are invested. We must, as our first duty, make the best use of what we have *as it is* and *where it is*, remembering that, after all, it is not our buildings nor their location so much as our *heart and life* which are most potent for good or evil. Haste to pull down valuable work which has been built up in order to develop enterprises elsewhere will only provoke the finger of scorn and lead to the remark "These men began to build and were not able to finish." But I am convinced that it is the duty of the Church to get our new work out among the people, in close contact with them and with their life and thought, and what influence I have will be used toward the accomplishment of this end, and with this in view I am seeking legal counsel.

#### OUR VOCATION IN JAPAN.

The question must arise in every thoughtful Christian mind whether our branch of the Catholic Church is fitted for work among the people of Japan. I firmly believe that it is; but not the Church in the guise in which, as it seems to me, some of her converts are disposed to present her, ashamed to lift her head and boldly assert her claims; robbed of her Church seasons, despoiled of her beautiful garments, reduced from her supernatural origin to a thing of man's device, her ministers regarded as

\* These ideas of what a visitation consists in are all well rehearsed in one of the canons of the Episcopal Church in the United States. I quote it not as though this canon is in force in the Nippon Sei Ko Kai, but because it is a canon of a Church in which the Japanese have a peculiar interest and because it presents clearly in detail the principle on which I have been dwelling. The canon reads as follows: "Every Bishop shall visit the churches within his diocese for the purpose of examining the state of the Church, inspecting the behavior of his clergy, administering the apostolic rite of Confirmation, ministering the Word, and, if he thinks fit, administering the Sacrament of the Lord's Supper to the people committed to his charge."

mere teachers and no longer as "ministers of Christ and stewards of the mysteries of God"; her Sacraments degraded to mere signs. Such a Church will give very little offence in any quarter, I am aware; and very little blessing too. A policy which surrenders everything can end only in ignominy. Respect was never secured by servility; nor a battle ever won by cowardice.

We are bound by a sacred tie to all who name the Name of Christ, both theirs and ours, and nothing can be more contrary to our religion nor more inexpedient practically than envyings and disputes among Christian people. Let us bear with and love each other. But the Episcopal Church has its distinct calling, and we must have a right self-confidence. We should give liberty to all and should have no hesitation in claiming it for ourselves. Influences from the ultra-Protestant world, which in some quarters in Japan have perhaps overborne us in the past, should be resisted, and we should boldly, though generously, hold aloft apostolic faith and apostolic order, bearing the double witness against extremes on both sides of us which has been historically our calling.

If we be regarded as having come here with other religious bodies that each may make its contribution to a new religion and Church for Japan, why should we present our special contribution so highly diluted as some would make it? And if we have come on a nobler errand, hoping that our branch of the Church, rich in apostolic faith and order, yet capable of adjustment in its current opinions and in its administration to the needs of different times and places, may prove the source from which the people of this land shall eventually derive their permanent Church life, and the type according to whose essential form they will develop it, then we should present our Church, not despoiled, nor deformed, nor halting, nor uncertain, but in the glory of her holy confidence and her strength.

It is one thing surely to ask a fair chance to present our Church as in her fulness she is, and quite another thing to try to impose upon all the adoption of all her minor characteristics. One may advocate the former course and utterly disapprove of the latter.

#### CONCLUSION.

Let us never in the midst of the *business* of the Church lose sight of the fact that

there is such a mistake as that of being very busy with the *affairs* of the Kingdom of Heaven and yet of possessing very little personal knowledge of the King; nor let us forget in trying to fit our work in with the conditions in which we find ourselves that the supreme need of men everywhere, whatever may be their superficial desires, is just that need which certain Greeks expressed, as we are told in St. John's Gospel, "Sir, we would see Jesus." I feel sure that the highest conviction of us all is, however much passing things may for a time divert us, that the supreme desire and effort of a Christian should be to fix his own full gaze, and to fix the gaze of others, upon Jesus Christ, the Son of God made man.

But it is the real essential Christ that the Japanese need to know. Christ, not as though the nature which He assumed were merely an oriental or merely an occidental nature, but a *human* nature. Christ as uniting in Himself the common properties of humanity; Christ, not a son of a man, but the Son of Man. And Christ not as Englishmen or Americans find that they can appropriate Him, but Christ as the Japanese mind can appropriate Him—Christ seen by the Japanese from their own point of view; but yet one and the same Christ for all; Christ as the Catholic Church presents Him; Christ, "the brightness of God's glory, and the express image of His Person;" Christ "manifested in the flesh," and "obedient unto death;" Christ "raised up from the dead by the glory of the Father;" Christ "set at His right hand as the Head over all things to the Church, which is His Body;" and Christ in the Church and by means of the Church filling the earth with His gifts of grace.

I have in this address dwelt at length upon the Church and our relative rights and duties in it because I believe that, while He who is over all things works when and where and how He will, yet His teachings, and the teachings of Apostles, and the experience of ages all unite in showing that it is by His Body, the Church, that the glory and grace of Christ are best conveyed to men and best handed down from generation to generation.

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—The Church Missionary Society now has 286 ordained native clergymen and 3,057 native catechists.



## THE LATEST BOOK ON JAPAN.

ONE of the most entertaining and instructive of the many books on the Sunrise Kingdom is "Jinrickisha Days in Japan," by Eliza Ruhamah Scidmore, published by Harper & Brothers, of New York. The authoress has not only been a tourist in the country, but a foreign resident as well. She modestly calls her book a little one, but it contains 385 pages filled with interesting and important information concerning the Japan of to-day. She says her chapters are outline sketches only, but they are really skilfully drawn pictures of the social, industrial, and national life of the Japanese; the scenery, the flora and other products of the country; the famous places of pilgrimage, and the pleasure and health resorts; and the results to the country, good and bad, of foreign intercourse.

The author speaks in great praise of both the country and the people, although in the latter part of her book she writes somewhat differently, and shows that praise, especially of the people, must not be unqualified. She says that as travel is bringing all

countries nearer together, Japan is becoming the playground and holiday-country of all nations, and the sanitarium for foreigners who are residents of southern Asia and other countries eastward of India, and even of India itself.

These visitors and also the foreign residents have no difficulty in obtaining Buddhist temples which are in beautiful and healthy situations for temporary occupation, the priests being willing for a money consideration to take down the idols and other things, and pack them away until after the foreign tenants have gone. The priests are no great admirers of foreign people, but they are of the foreigner's money. One of them, who is in charge of the "great Buddha" at Kamakura, has developed into a photographic genius, and each foreign visitor he tries to get to sit on the joined thumbs and hands of this most colossal of images, and there be photographed by him, and to take away as souvenirs a number of photographs, for which souvenirs good payment is required.

## ANNOUNCEMENTS.

*Japan.*—The Right Rev. Dr. Hare, returning from his official visitation of the mission in Japan, sailed from Yokohama by the Canadian Pacific steamer "Parthia," on the 30th of July, reaching Vancouver, British Columbia, in due time and his home at Sioux Falls, South Dakota, on the 20th.

—Miss Emma Verbeck, returning to her field of labor after a year's leave of absence, left her brother's home at Manlius, New York, on the 13th of August, intending to visit relations in California and to sail from

San Francisco, by the Pacific Mail steamer "Rio de Janeiro," on the 3d of September.

—Miss May V. McKim, who went out as an assistant teacher, and a member of the family of her brother, the Rev. John McKim, in the autumn of 1888, has returned to this country. She left Osaka on the 2d of July, and sailing from Yokohama by the Canadian Pacific steamer "Empress of India," on the 9th of that month, arrived at Vancouver on the 21st, and at her home in Sterling, Illinois, on the 29th.

## AFRICA.

NEED OF A NEW BUILDING AT ST. AUGUSTINE'S STATION.

THE Rev. G. W. Gibson writes from Monrovia, June 24th last, as follows: "Permit me to ask for a small amount to make an addition to the mission house at St. Augustine's station. When the present small building was erected with the sum of \$300 it was for the purpose of accommodating the teacher. Since that time a boarding-school,

with twenty children and an additional teacher, has been added to the station. At the opening of the boarding-department last year I had a bamboo house built for the boys, thus allowing what accommodations the mission house can afford for the teacher, matron and girls. It is very desirable for health and comfort to have an addition to it, so that teachers and pupils may be under one roof. I think \$250 will accomplish this.

## CHINA.

## ANNUAL CONFERENCE OF CLERGY.

THE Rev. Yung Kiung Yen writes from Shanghai, June 4th, as follows: "On the 21st of May was held the semi-annual conference of the clergy of the Shanghai branch of the missionary jurisdiction in the Church of Our Saviour. This has been an institution of several years' standing; and its place of meeting alternates between this church and St. John's collegiate church. The Bishop presides, and in his absence, as in this instance, the Rev. Mr. Thomson, the archdeacon. The conference is for the purpose of spiritual communion before God, for reports and for mutual counsels and encouragement, as also for giving an opportunity to those stationed far away to visit their relations and friends in Shanghai. When I say 'stationed far away,' I mean as regards time and not as regards latitude

and longitude. The farthest station is Nangkong. It is only twenty-eight miles from here, but it takes fourteen hours' travel to reach it.

"At this present conference the Holy Communion was celebrated at 10.30 A.M. by the Rev. Messrs. F. L. H. Pott and S. C. Hwa. At 2 P.M. the exercises began with a short service by the archdeacon, an address by the Rev. S. C. Hwa, and then oral reports from those who have charge of stations. After a social gathering at the home of the writer, which is behind the church, the brethren separated at 6.30 P.M.

"It was greatly regretted that the Rev. H. N. Woo was absent, he being called away to the deathbed of his niece, who departed this life full of faith and with beautiful words of prayer on her lips. Two catechists were also absent."

## JAPAN.

## THE REV. MR. DOOMAN'S WORK.

THE Rev. Isaac Dooan writes from Miroa, April 26th, as follows: "I am now about fourteen miles from Nara. Last night I had a very interesting meeting at Sakurai, a town about one and a half miles from here. The audience was large, filling the preaching place, and a large number standing in the street, and very quiet and attentive, a quality seldom manifested among Japanese audiences. The work at Sakurai was recently begun, but it progresses very well. Already seven adult persons have received Baptism, and a large number are preparing for it. I expect to pass my summer vacation near this place and work during my leisure hours. At Miroa, also, the work is quite encouraging.

"We had a very pleasant visit from Bishop Hare in Nara on the 7th inst. The Bishop confirmed thirty-four persons, and about a dozen who were prepared for Confirmation could not come, otherwise the class would have been still larger. The Bishop will come once more to Nara and visit all my out-stations.

"I think you will be interested to hear that the Buddhists have been very active lately. On the 20th inst. they held a general gathering of all the different sects scattered over Japan in the large city of

Nagoya. About 168 delegates were present. The number is very striking for its paucity considering the wide extent of the field. The subjects discussed and resolutions adopted were still more striking. The first resolution prohibits the use of liquor to all grades of their priests. Hitherto, Japanese priests have given themselves too much to drink; spending a life of indolence, there is no wonder. The second resolution abolishes the prohibition of the use of flesh to both the clergy and laity. In the third marriage is allowed to the priests. The fourth petitions the government to make Buddhism the national religion of Japan. The fifth establishes young men's Buddhist associations. The sixth recommends public schools. The seventh petitions the emperor to have the funerals of himself and his successors, hereafter, conducted by Buddhist priests alone. Heretofore the privilege has been bestowed upon the Shintoist priests. The eighth makes the assemblage an annual gathering, and appoints Kyoto as the place of meeting next year.

"Of course all those resolutions which have any bearing upon the moral improvement of society have been forced upon Buddhism by the advance of Christianity, which is gradually establishing itself in Japan."



# MISCELLANY.

## TOPICS FOR PRAYER.

- I. For the spirit of wisdom and power in preparation for the meeting of the Missionary Council.
- II. For the blessing of Almighty God upon the changes which have been introduced into the Japan mission.

## ANYWHERE.

Any little corner, Lord,  
In Thy vineyard wide  
Where Thou bidd'st me wait for Thee,  
There I would abide.  
Miracle of saving grace,  
That Thou givest me a place  
Anywhere.

Where we pitch our nightly tent  
Surely matters not;  
If the day for Thee be spent,  
Blessed be the spot;  
Quickly we the tent may fold,  
Cheerful march through storm and cold,  
With Thy care.

All along the wilderness,  
Let us keep our sight  
On the moving pillar fixed  
Constant day and night;  
Then the heart will make its home  
Willing, led by Thee, to roam  
Anywhere.

—A. W., in *Church Missionary Gleaner*.

## PRACTICAL CHRISTIANITY.

"A FEW days before I left Zanzibar," says Bishop Smythies, "a Christian native called and asked to see me. His name was John Martin, a Mombasa man. He was quite a stranger to me, though Mr. Bishop knew him. At first Mr. Bishop was unwilling for him to see me, as I was much engaged, but as he would not say what he wanted, he was at last brought to my room.

"He told me he had just come back with a caravan from Uganda and that he had made a vow that if God would bring him back in safety he would give as a thank-offering \$20. He said he had just received his wages that day, and thought the best thing he could do was to come and pay his

vow at once. So he counted out the \$20, and said he wished to give ten to the Church and ten to the poor.

"He told me that he was a Nubian, that he was sent by his father to a pearl fishery, that he found the work too hard and ran away. Then he got into the hands of slave-dealers and was taken in a dhow by a man-of-war and brought to Mombasa, where under the care of the Church Missionary Society he became a Christian."—*Monthly Record of the English Universities' Mission*.

## THE GLORIOUS LAND.

THE Rev. Arthur E. Moule, Archdeacon of Ningpo, and the author of "China as a Mission Field" and other works, has lately published a manual which abounds with important facts and incidents, and which is admirably adapted for wide circulation. Though the type and the paper are good, and the book is bound in cloth, yet it may be had from the Church Missionary Society for one shilling per copy. Its title is "The Glorious Land: Short Chapters on China and Missionary Work There."

One of the most frequently used of the native names of China is *Hwa Kok*, the literal meaning of which is Land of Flowers or the Flowery Country, and foreigners have generally so rendered this name; but the word *hwa* means not only flowery, but also beautiful, brilliant, glorious. The United States are known in China as the country of the beautiful (*hwa*) flag. The true name of China, Mr. Moule says, is the Glorious Land, and he shows as follows how worthy it is of this name.

"Twenty-nine years have passed," the archdeacon writes, "since I arrived at Shanghai, and my acquaintance with the country and the people makes me wonder less and less at the title given to China by the Chinese—the Glorious or Brilliant Land. China is often called the Flowery Land. This is not exactly a misnomer, for the hills and plains of China are fair and fragrant with both wild and garden flowers. The chrysanthemum and the peony; the *olea fragrans* (changing for a few short weeks the air, heavy with the evil odors of earth,

into the sweetness of Eden); the azalea, red and yellow, covering the hills for thousands of miles; the sheets of wild but almost scentless white and blue and red violets carpeting the banks of river and canal, all these belong to China. But they are not sufficient to give her the distinctive name of the Flowery Land; for European wild flowers are sweeter and fairer than those of China, and the Himalayas are more bowery and beautiful than Chinese hills. Her true name is rather the Glorious Land; the same word in Chinese meaning both flowery and glorious. And glorious the land is indeed, with its wide boundaries and enormous area. The region of western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Szechuen, Yunnan, and Kweichow, is larger by 20,000 square miles than Great Britain, Ireland, and France, and contains 80,000,000 inhabitants. The gigantic uplands of Thibet, from which the rivers Brahmaputra, Irawaddy, Mekong, Seluen, and Yangtse all take their rise, own China's supremacy; and the 'roof of the world' in Nepaul is in theory, at any rate, under China's jurisdiction. Her outer rim is as long in mileage as the overland route from north China to England."

### INVENTION AND EVANGELIZATION.

THE success of the new submarine telephone system between London and Paris, by which, as was reported, "every syllable" of the first messages which passed to and fro over a distance of 297 miles was "clearly transmitted," calls the world's attention once more to the marvellous progress of scientific invention. The primary purpose of invention is, of course, the convenience of mankind, but in many ways invention becomes equally the handmaid of religion, and thus it will doubtless be forever. Missionary enthusiasts now living may yet find some future executive in the Church Missions House "calling up" a Missionary Bishop in Africa, for instance, and saying in answer to the Bishop's greeting: "I thought you would like to know that Mr. Blank has just stopped in at the Mission Rooms to say that next week he will give \$50,000 for a building for your new divinity-school and an additional \$50,000 toward its endowment." Stranger things are happening in these

wonderful times than a telephonic message to the Dark Continent and so large a gift to such an object. We already have practically a telegraphic girdle around the earth; we may also yet be able to send a telephonic message by way of the circumference of the world. As we see how science can be and is used for the furtherance of the Kingdom of Heaven, we can the better realize the truth, that, while men seek new inventions for man's convenience, Almighty God reveals to them the knowledge which they apply for His own glorification in the evangelization of all the nations of the earth.—*The Churchman.*

### THE ALASKA ESQUIMAUX.

THE Rev. Dr. Sheldon Jackson, writing concerning the Esquimaux of Alaska, says: "The Alaska Esquimaux are a good-natured, docile, and accommodating race. Wherever I met them, and under whatever circumstances, they had a smile of welcome, and in many ways showed a friendly spirit. They have also manifested an unexpected interest in the establishment of schools among them, which promises well for the future.

"Like all other ignorant people, they are firm believers in witchcraft and spirits generally. They also believe in the transmigration of souls—that spirits enter into animals and inanimate nature, into rocks, winds, and tides; that they are good or bad according as the business, the community, or the individual is successful or unsuccessful, and that these conditions can be changed by sorcery. By suitable incantations they firmly believe that they can control the wind and the elements, that they can reward friends and punish enemies.

"The foundation of their whole religious system is this belief in spirits and the appeasing of evil spirits. This demon or evil-spirit worship colors their whole life and all its pursuits. Every particular animal hunted, every phenomenon of nature, every event of life, requires a religious observance of its own. It is a heavy and burdensome work that darkens their life—it leads to many deeds of unnatural cruelty.

"The prevailing diseases among the Esquimaux are scrofula, diphtheria, pneumonia, and consumption, and the death rate is large. They have a superstitious fear



with reference to a death in the house, so that when the sick are thought to be nearing death they are carried out of the house and placed in an outhouse. If they don't die as soon as they expect, they ask to be killed, which is usually done by the *shaman* stabbing them in the temple or breast. The aged and helpless are also sometimes killed at their own request. A prominent man in a tribe not long since tried to hire men to kill his aunt, who was insane and dependent on him. Failing to have her killed, he deliberately froze her to death. The cruelties of heathenism are almost beyond belief."

### THE NEW ENCYCLOPEDIA OF MISSIONS.\*

"THE Encyclopedia of Missions," just published by Funk and Wagnalls, meets a want that has long been felt. Newcomb's cyclopedia was of great value when it appeared, but that was thirty-five years ago, and it has long been out of print. It contained only about one-third of the amount of material found in the two large volumes of the new encyclopedia. Since the former book appeared there has been an immense enlargement of the missionary work and in the number of the workers, and the new volumes give the account to date of over 2,500 mission stations of the world; the general history and development of all the missionary societies, and the history, ethnology, geography, etc., of the countries where missionary work is carried on. It contains also an account of the mental and moral characteristics, the social life and environment, and the religious tendencies of each race reached by missionary enterprise; particulars concerning home missions, city missions, etc., an account of over 300 versions of the Bible, with specimen verses, and biographical sketches of prominent missionaries. The work is embellished with well-executed maps, which cover all the mission fields of the world, and show the location of all the stations, and has a bibliography which embraces almost all books of refer-

\*THE ENCYCLOPEDIA OF MISSIONS: A Thesaurus of Facts, Historical, Statistical, Geographical, Ethnological and Biographical, with Maps, Bibliography, and Statistical Tables. Edited by the Rev. Edwin Munsell Bliss, late Assistant Agent American Bible Society for the Levant. Complete in two octavo volumes. Cloth, 1,354 pages, with elaborate maps, etc. Price, \$12.00, carriage free.

ence in missionary work, and which is much more complete than any we have ever seen, together with valuable appendices and a most excellent general index.

The work is comprehensive and scholarly, a valuable addition to the literature of missions, and should be a great help to every advocate and friend of the cause.

### UGANDA.

UGANDA is now a part of the British Empire. Captain Lugard, representing the Imperial British East Africa Company, who reached Uganda a few days before Bishop Tucker, but by the direct land route from Mombasa, concluded a treaty with Mwanga, in which the latter formally put himself and his country under the protection of the company. The company will appoint an English resident, who will virtually administer the kingdom with the assistance of three leading chiefs. The slave-trade is declared illegal; the importation of arms and ammunition by traders is forbidden; religious liberty is proclaimed. Captain Lugard constructed a fort, in which is quartered a small force of disciplined Sudanese soldiers for the preservation of peace and order. The "conquest of Uganda" has been effected without firing a shot; and a new era has dawned upon the country.

But observe how wonderfully God has ordered all things. King Mtesa was always accusing our missionaries of a design to "eat up the land," and they always disclaimed it. What would he have said if the annexation had taken place in his lifetime? But see what has actually happened. Mtesa dies; his successor is deposed by the Mohammedans and restored by the Christians; all the chiefs make profession of Christianity, and desire protection from the Mohammedans; and then the British flag is not feared but welcomed.—*Church Missionary Gleaner, London.*

### LEAVING FOR ONLY ONE PURPOSE.

THE Rev. J. C. Newell, of Samoa, says that King Malietoa, who was trained in the missionary institution at Malua, and had twice given himself up to a foreign power to prevent bloodshed, testified, after his return from the Cameroons, that the precious Word of God was his solace during all that time of exile, and that he had come back

through the infinite love and mercy of the Father. The Samoan loved his home, and was never prepared to leave it for any purpose, but, when he had realized the Divine necessity to preach, he was prepared to go forth to the less enlightened. Sixteen islands, hundreds of miles away to the north-west, have been evangelized entirely by Samoan teachers, and many native teachers had gone to work in New Guinea.

### CRUEL TO PROGRESSIVE INDIANS.

WE have received a letter from a clergyman in the Episcopal Church, now serving as a missionary at Lower Brulé, who writes: "The white people at Pierre and Chamberlain are working hard in every way to move this my people, the Lower Brulé, from their present reservation, and now they say they will cut a piece off from the Rosebud reservation and put the Lower Brulé agency there, and so the reservation which Senator Dawes marked out for Lower Brulés will be open again for the whites. I say this is cruel to the progressive Indians who are trying to make a home for their children on that good reservation. I hope the commissioner will do well for these Indians, and not listen to the politician."

It is the old story. White land-grabbers know that these lands are good, and so wish to get them for themselves and remove the Indians elsewhere. We are sure that the Indian commissioner will do what he can to preserve the rights of the Indians. Fundamental is their right to take up their allotments in severalty on land which they now occupy, where the lands are arable and the position is desired by the tribe. We ought to add that the clergyman whose letter we have cited is a full-blooded Sioux Indian of excellent character.—*Christian Union*.

### FRAGMENTS.

—The Church Army, of England, has begun to send evangelists to India.

—Miss Leitch, the author of "Seven Years in Ceylon," has with her sister raised more than \$150,000 for Foreign Missions during her visit to this country and Great Britain.

—As three-fourths of the food supply of the Alaskans has been cut off by the foreign hunters of the whale and the walrus, Dr. Sheldon Jackson advocates the intro-

duction of the reindeer into the country. On the opposite coast of Siberia the nomadic tribes subsist on the reindeer. Many Alaskans are dying of starvation.

—A representative meeting of the Buddhists, lately held in Japan, decided that they should form a league to oppose any scheme of treaty revision which allows mixed residence.

—The splendid Russo-Greek church in Tokyo, Japan, has been consecrated. The believers, in that city, in order to show their joy undertook to supply food to 3,000 poor people during one week.

—A missionary in Burmah reports that last year, Ko Pi Sah, who was called the Karen false prophet, asked for an evangelist to teach him and his followers. Recently, after a most searching examination, this man and 167 of his followers were baptized.

—The Rev. Dr. J. S. Lindsay, writing to the *Southern Churchman* concerning the last commencement at Harvard, says: "Last year the best speech was made by a negro; a Japanese carried off the palm for speaking at the commencement to-day—Nariaki Kozaki by name."

—The late Adolph Cracau, of Breslau, left a bequest of \$200,000 to the Moravian Church. The custodians of the trust are the German Emperor and the King of Saxony. Half of the income is to be used for the conversion of the heathen, half for the ransom of slaves.

—The Rev. Professor Lindsay, the convener of the foreign missions committee of the Free Church of Scotland, who has recently visited India, says that there are 100 different Indias, and about 150 different languages (not dialects), some of them being more different from each other than Hebrew from English.

—A missionary in Utah writes: "Do you know that a relative of the Young family has taken the contract for building an extended line of railroad in Mexico, and is to get in payment 25,000 acres of land which land is to be sold to good Mormons who are to go there and live out the entire Mormon doctrine? When Canada heard that the saints were planning to form one or more settlements in her domain she said: 'Five years' imprisonment for every man who has more than one wife,' and the saints concluded not to go.



# • THE WOMAN'S AUXILIARY.

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ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

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## LET YOUR LIGHT SHINE.

"ALL of us in various ways must look upon ourselves as called upon by God to reveal to the world some rays of divine light. All of us who are called upon to do lowly work in the world should remember how the very lowliness of our work brings us into fellowship with Him of whom we read that He made Himself of no reputation, and took upon Him the form of a servant. He took upon Himself the form of a helper of His human brethren. That Christ should have taken upon Himself the likeness of a servant, that He should have clothed Himself with humility, is the revelation to us of the divineness of the true toiling spirit—the divineness of the work of those who whether with hand or head serve their fellow-creatures with faithfulness and devotion. The book of revealed truth tells us that God uses His angels as ministers, that is, as servants to His earthly children, so that the service which all—some in one way, some in another—are rendering to their brothers and sisters in the world brings all into fellowship with Christ and with His holy angels, and is a perpetual revelation of divineness unto men. . . .

"O may we all, in the way most appropriate for each one of us, let our light so shine before men that they may see our good works and glorify our Father which is in heaven; that they may discern in our words and looks and deeds a revelation of the divineness of the Lord of all."—*H. N. Grimley in "The Temple of Humanity."*

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## THE NEW YEAR.

WITH September a new year opens in our missionary calendar, and each new year should mean a step in advance. And this step in advance may often best be gained by first taking a look back.

We would ask a few plain questions of the officers of the Auxiliary. They are addressed to each diocesan officer individually, and to each group of officers connected with a parish branch.

In the year just closed did you take and read *THE SPIRIT OF MISSIONS*? If not, how did you expect to keep abreast with the missionary intelligence, and to gain enthusiasm enough in yourself to help awaken it in others? Did you take *THE YOUNG CHRISTIAN SOLDIER*? If not, how could you know what the Junior Department of the Auxiliary is doing, and what work lies before the children of the Church? Did you read the leaflets sent you from the Mission Rooms? Did you attend the meetings of your own branch? Did you engage with your fellow officers in planning its work? Did you strive to increase the number either of parish branches or of individual members?

These are things which seem to be incumbent upon every officer; and if any have neglected them in the past, with the new year we hope for better things for ourselves and all—a greater faithfulness on the part of the faithful; an awakening to life in those who heretofore have slept and never dreamed that to be an officer in the Auxiliary entails responsibility and duty.

## TO DIOCESAN OFFICERS.

THE first monthly meeting of the season, 1891-92, of diocesan officers with the Secretary of the Woman's Auxiliary, will be held in Room 21, Bible House, New York, on Thursday, September 24th, at 10.30 A.M.

All diocesan officers of the Auxiliary and of its Junior Department are cordially invited to be present. A full attendance is desired.

The October meeting of officers of the Auxiliary will be held in Detroit, during the week of the Missionary Council. All diocesan officers expecting to attend this meeting will kindly notify the Secretary as soon as possible.

JULIA C. EMERY, *Secretary*.

## LIST OF DIOCESAN OFFICERS.

SECRETARIES are requested to send revised lists of officers of their respective diocesan branches, with addresses, for the year 1891-92, to the Secretary of the Auxiliary, by October 15th.

## CHRISTMAS BOXES.

WILL every branch preparing a Christmas box send word to the Secretary for what mission it is being prepared, and how many gifts it will contain?

## THE DUTIES OF DISTRICT OFFICERS.

WRITTEN FOR A MEETING OF THE AUXILIARY  
IN CENTRAL NEW YORK.

WHEN asked to write this paper I was somewhat dismayed, for the subject was one of which I was utterly ignorant, but this I did know, that it is the duty of every member to help her president to the best of her ability, whether by begging, packing a box, or writing a paper. So this paper is written.

There are certain rules that every one knows. The president calls the meetings and presides over them; the secretary writes and reads letters and reports; the treasurer takes care of the money; the different branches have their own rules, adapted to the needs of the parishes. I can only say, Know your duties, and live up to them faithfully.

Faithfulness, I am told by two officers who excel in that quality, is everything; but it seems to me that all the other Christian graces are equally needed. Or, to sum it up in one word, Charity, as St. Paul defines it in his letter to the Church people in Corinth. The duties are not easy.

The president must be enthusiastic and feel the power and importance of her work, yet must be considerate of the claims of other societies in this much-organized age.

She must remember that it is all the Master's work, and that we are all members one of another. The different guilds and societies are like the fields in a farm, and the workers in the fields must be willing to help one another while devoting their main strength to their own work.

Then come the unfailing courtesy and patience required in answering the repeated questions of those who cannot see the whys and wherefores of the matter in hand, remembering that some minds are dense and find it difficult to receive new ideas, or to recognize an old idea in a new dress. The writer, who is not an officer, has somewhat that order of mind, so can sympathize with those who "fail to understand why." . . .

I have been told that the banner district of this diocese is the second, and that its method of work is remarkable for system and thoroughness, faithfully carried out by the officers. There are, *first*, the weekly parish meetings for work; *second*, the monthly meetings for all the parishes or branches in and about Utica, when letters are read, and work is planned and discussed; *third*, the semi-annual meetings at convocation, held usually in some of the remoter villages, where the same routine is followed.



Besides there are frequent visits made to weak parishes away from the cities, to encourage the workers or to start new branches. Meetings are sometimes called where there is no organized parish, but where there are a few faithful ones who want to work with the Church, even if they have no church building of their own to worship in.

The president is supposed always to be present at these meetings. If her absence is unavoidable, she should see that the vice-president takes her place; or, in case of her failing, then some one who is interested in her work and understands it thoroughly.

Try to make the meetings as interesting and varied as possible by having letters of request read, and articles from the missionary papers, telling about the work in the same place if possible. Original articles are always attractive. Why manuscript should be so much more interesting than print I do not know, but it is always so considered, perhaps because of the difficulty in reading it! But it does good to the writer if not to the hearers, for the thought and study she has to bring to bear upon the subject increase her interest in it. The reading of letters is a difficult thing to do well unless the reader is familiar with the handwriting. It is a good plan to have a regular reader, some one having the voice and skill in reading necessary to bring out the points and make the letters intelligible. Let the reader have the letters before the meeting so that she can study them and master the subject; then let her stand near the president and face the people while reading. It seems a small matter, but it is an important one.

Then urge the ladies to take some work *at once*, making one point very clear, and that is the distinction between parish and auxiliary work. Our society is the Woman's Auxiliary to the Board of Missions, that is, we help the Board to support its missions. The Domestic Missionaries are given their stipends by the Board each year, and to those named by their Bishops a box, promised from the Auxiliary, to contain such things as are needed for the family or the mission school or hospital. These letters of request are written to the Secretary who sends them to the auxiliary officers, who, in turn, hands them to the branches which undertake to supply the needs.

Let a branch choose its work, whether it shall be for Indian or Colored missions, a

school or hospital or a Christmas box, or for a missionary. If they *have* sent a box, be sure and have the letter of acknowledgment read. It gives interest to the work, and it is only justice to the clergyman to allow his gratitude to be known. In visiting parishes the officers should take envelopes with them, and explain the system, and try to establish it. We all know the benefit of systematic giving and working. In one of our parish branches this is very well carried out. Every member pledges two cents a week. Every quarter a meeting is held, and the dues are paid, then the money is apportioned to the different auxiliary objects.

Our president wishes me to say a word to the secretaries. Let the branches make their reports and send them to the district secretaries to be forwarded to the diocesan secretary in time for her to make a full report for the annual meeting. This is very important, and if it were done faithfully, would put a stop to much misunderstanding and many inconveniences. I take it for granted that all this work is carried on under the supervision of the rector. Consult him about your work before you undertake it, and follow his advice in carrying it on. It will save much trouble. When you start a new branch it is of course with the consent and co-operation of the rector or missionary in charge. We would have him, if possible, present at the meetings to open them with prayers, and to give his blessing.

Now one word to the members. Help. Do what you are asked to do cheerfully, even if you have never done the thing asked before. Try to do your best. Or, if you are obliged to say no, do so courteously.

Sometimes offer to do the not very agreeable duty that nobody wants to do, and you see that the president hesitates to ask.

God loves a cheerful giver. Give generously of your money, your time, your thoughts and your prayers. Give your money—do not think your duty is done when your dues are paid. Have something for the collection at the meetings, and if you can afford it, pay the car fare of one of your parish or district officers or delegates. The travelling expenses must sometimes be a heavy burden upon the officers, which a gift of one dollar or five will do much to lighten. Give of your time. Go to the meetings if it is a

possible thing. Enter into the spirit of them. Take some work home. Do some begging. It has been said that the saints in heaven are those who have begged for others on earth. Give your thoughts. Plan for work; ask questions about the missionary and his work so that you may give and do intelligently, and so that others who are too shy to speak may have further information.

Make the president feel that you are in sympathy with her, and are sharing her burden. See if you cannot contrive to spare some good clothing or household goods; curtains, sofa cushions, carpets, etc., or make your own do for another year, so that the saving may go to the missionary box. Or if your means will not allow of this, do some sewing. But *don't* spend

everything on yourself, and then be "so sorry" there is nothing left to give away.

But above all, give your prayers, remembering the officers and members of the auxiliary and the missionaries, and do not forget to pray that those who never do any work for our Master may be roused to better things (and read the prophecy of Malachi!).

Remember that "the fervent effectual prayer of the righteous man availeth much," besides healing the sick.

So I will close with the words of the Collect for the last Sunday of our Church year;

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruits of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

### JAPAN.

BOOKS WANTED BY MR. DOOMAN.

THE Rev. Isaac Dooman writes from Gojo, May 3d: "Yesterday I was in Shimochi, a place about thirty miles from Nara and seven miles from Gojo, where we have a pretty strong church.

"In Shimochi we had a theatre meeting where about 400 persons gathered. The place is quite famous for its Buddhist school. A large number of students were present, and did everything in their power to stop it, but the people as well as the speakers were determined to go on to the end; therefore, the speaker had a chance to say what he wanted to say.

"Next day a large number of priests and students came to my hotel and had a warm controversy for about four hours. During the controversy I felt one thing keenly, viz., the way that the priests showed themselves well acquainted with the Bible; while I was almost helpless in quoting anything from their religious books. Everybody now in Japan can buy a Bible for a few cents, and get everything he wants out of it as a weapon against us; therefore, as a matter of course, we also must get deeper into their religious beliefs.

"Now the point is, I want to get the 'Sacred Books of the East.' Can't you help me a little? I hope you can do something. I don't want the whole series, and some of them I have already, but the following I shall need very pressing, and shall be glad if you can get them for me. If you cannot send them all, please send those which I

shall mark with an asterisk. These are absolutely needed for my work. Hitherto I have not come much in contact with the priests and other controversialists, but hereafter this will be a matter of daily occurrence. Hence the need to go deeper into their religious institutions. From the way in which the priests are studying, I am afraid some day we will find ourselves outstripped by them. I hope you will find some means of getting these books for me."

#### THE SACRED BOOKS OF THE EAST.

##### FIRST SERIES.

Vol. II.—The Sacred Laws of the Aryas.  
Vol. III.—The Sacred Books of China. \*Vol.  
IV.—The Zend-Avesta. Vol. VII.—The Institutes of Vishnu. Vol. VIII.—The Bhagavadgîtâ. Vol. X.—The Dhammapada. Vol.  
XI.—Buddhist Suttas. Vol. XII.—Satapatha-Brâhmana. Vol. XIII.—Vinaya Texts. Vol.  
XIV.—The Sacred Laws of the Aryas. \*Vol.  
XVI.—The Sacred Books of China. Vol.  
XVII.—Vinaya Texts. Vol. XIX.—A Life of Buddha. Vol. XX.—Vinaya Texts. Vol.  
XXI.—The Lotus of the True Law. Vol. XXII.—Gâinâ-Sûtras. \*Vol. XXIII.—The Zend-Avesta.

##### SECOND SERIES.

Vol. XXVI.—The Satapatha Brhâmana.  
\*Vol. XXVII. and \*XXVIII.—The Sacred Books of China. Vol. XXIX. and XXX.—Grihya-sûtras. \*Vol. XXXI.—The Zend-Avesta. Vol. XXXII.—Vedic Hymns. Vol. XXXIII.—Narada. Vol. XXXIV.—The Vedanta-Sutras.

The cost of these books is about \$75.



Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians and among the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,000 missionary workers, and to support schools, hospitals and orphanages. \$500,000 are asked for this year.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

## ACKNOWLEDGMENTS

### OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from July 1st, to August 1st, 1891.

\*Lenten and Easter Offerings.

<b>ALABAMA—\$25.00</b>		<i>Whitney's Point</i> —Grace S. S.,* Domestic..	3 50
<i>Hale County</i> —"Hale," Sp. toward the erection of building for Mrs. Sowerby's day-school, I-chang, China .....	25 00	<i>Miscellaneous</i> —"Rev. A. G.," Domestic....	1 00
<b>ALBANY—\$187.66</b>		<b>CENTRAL PENNSYLVANIA—\$769.06</b>	
<i>Cutskill Station</i> —"E. C. L." contents of Missionary Pocket, General.....	1 00	<i>Bethlehem</i> —Trinity Church, Systematic Offerings, General.....	48 09
<i>Cooperstown</i> —Christ Church, Domestic....	32 26	<i>Drifton</i> —St. James', Foreign, \$148.60; Sp. for Rev. A. D. Gring, \$93.33.....	241 93
<i>Hogansburgh</i> —St. James', May Fulton, contents of Missionary Box No. 35, \$18, Domestic.....	5 25	<i>Jermyn</i> —St. James', toward sending Rev. Mr. Gring to Japan .....	5 50
<i>Johnstown</i> —St. John's, "A Member," China.....	3 00	<i>Lancaster</i> —St. James', "A Member," General .....	2 25
<i>Lake George</i> —St. James' S. S., General.....	12 00	<i>Lebanon</i> —St. Luke's, Domestic (of which "S. H. C.," \$100), \$325.25; Foreign, \$29.31.....	354 56
<i>Ogdensburgh</i> —St. John's, Domestic, \$59; Foreign, \$20.15 .....	79 15	<i>Reading</i> —Christ Cathedral, Young Missionary Guild, through Wo. Aux., for "Wharton" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Saranac Lake</i> —St. Luke's S. S.,* Sp. for Rev. Mr. Locke, Hankow, China.....	50 00	"C. C. G.," Sp. for work of S. A. B. Trot, Noise, Moore Co., North Carolina. ....	10 00
<i>Waddington</i> —St. Paul's S. S.,* Domestic..	5 00	<i>South Bethlehem</i> —Nativity, General.....	56 78
<b>ARKANSAS—\$21.50</b>		Branch Wo. Aux., "Central Pennsylvania" scholarship, St. Mary's School, Rosebud, South Dakota.....	30 00
<i>Batesville</i> —St. Paul's S. S.,* General....	10 75	<b>CHICAGO—\$170.57</b>	
<i>Little Rock</i> —St. Paul's Chapel sewing-school, General .....	6 75	<i>Chicago</i> —Church of Our Saviour, Colored..	14 84
<i>Van Buren</i> —Trinity Church, General.....	4 00	St. Mark's S. S., Sp. for Miss Scott's Beulah mission, Africa.....	5 29
<b>CALIFORNIA—\$43.05</b>		Trinity Church S. S.,* Domestic, \$31.72; Foreign, \$31.72.....	63 44
<i>Duarte</i> —All Saints' Mission, Gemma, Helen and Lilian Maddock, Indian .....	1 00	"L." for "J." (In Memoriam) (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	40 00
<i>Oakland</i> —St. John's, Domestic.....	20 00	<i>Dixon</i> —St. Luke's, St. Agnes' Guild, General .....	5 00
<i>San Diego</i> —St. Paul's, General .....	10 85	<i>La Grange</i> —Mr. Levi Blakeslee, Domestic, \$15; Foreign, \$15; Colored, \$12.....	42 00
<i>San Gabriel</i> —Church of Our Saviour, Colored.....	11 20	<b>CONNECTICUT—\$2,513.15</b>	
<b>CENTRAL NEW YORK—\$73.51</b>		<i>Bethany</i> —Christ Church, General.....	4 00
<i>Afton</i> —St. Ann's, Domestic.....	85	<i>Bridgeport</i> —Christ Church, Domestic, \$36.47; Foreign, \$30.35.....	66 82
<i>Big Flats</i> —St. John's, Domestic.....	1 00	St. John's S. S., for "The Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan .....	13 48
<i>Cortland</i> —Grace, Domestic and Foreign.....	3 60	<i>Broad Brook</i> —Grace, "Willing Helpers," Young Christian Soldiers,* offering, General.....	5 51
<i>Horseheads</i> —St. Matthew's, Domestic.....	1 29	<i>Brooklyn</i> —Trinity Church, Domestic.....	9 55
<i>Millport</i> —St. Mark's, Domestic.....	1 59	<i>Canaan</i> —"Anonymous," Domestic.....	5 00
<i>Norwich</i> —Emmanuel Church, Domestic.....	3 02		
<i>Oswego</i> —Christ Church S. S.,* General.....	8 98		
Evangelist, Domestic .....	3 35		
<i>Owego</i> —St. Paul's, Domestic, \$4.55; Foreign, \$4.50 .....	9 05		
<i>Pulaski</i> —St. James' S. S.,* Domestic.....	2 00		
<i>Utica</i> —Holy Cross S. S.,* Domestic.....	19 28		
Trinity Church, Domestic .....	5 00		
<i>Whitesboro</i> —St. John's, Wo. Aux., for "Philo White" scholarship, High School, Cuttington, Africa.....	10 00		

<i>Groton</i> —Seabury Memorial, through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	3 25	Domestic, \$1.65; Missionary Box No. 17,485, Foreign, \$1.65.....	3 30
<i>Hartford</i> —Church of the Good Shepherd S. S.,* Sp. for Mrs. Sowerby's school for girls, Ichang, China.....	25 00	<i>Worcester Co. (Berlin)</i> —Mite Chest No. 29,405, Domestic.....	3 65
Trinity College Chapel, General.....	9 24	<b>FLORIDA—\$12.91</b>	
<i>Marbledale</i> —Juliette Wheaton, Domestic, \$3; Foreign, \$2.....	5 00	<i>Jacksonville</i> —St. John's, Bishop Weed Missionary Society, for "Bishop Weed" scholarship, St. John's College, Shanghai, China.....	10 00
<i>Middletown</i> —Holy Trinity Church, thro' Wo. Aux., General, \$35.75; for work of Rev. S. C. Partridge, Wuchang, China, \$10; S. S.,* Domestic, \$86.09; Foreign, \$26.....	177 84	<i>Zellwood</i> —St. James' Mission, General.....	2 91
<i>New Haven</i> —Christ Church, Domestic, \$35; Foreign, \$35.....	70 00	<b>FOND DU LAC—\$8.54</b>	
St. John's, through Wo. Aux., General.....	1 76	<i>Shawano</i> —St. John's Mission, Foreign.....	2 54
St. Thomas', through Wo. Aux., General.....	12 00	<i>Waupun</i> —Mrs. R. W. Wells, Domestic, \$3; Foreign, \$3.....	6 00
Trinity Church, "Four Mite Chests," Domestic, \$12; through Wo. Aux., for Miss Burgwin's salary, Virginia, \$50.....	62 00	<b>GEORGIA—\$1,000.00</b>	
<i>New London</i> —St. James' S. S.,* (additional), General, \$13.75; Domestic, 25 cts.; Sp. for Bishop Gilbert, Minnesota, \$1.....	15 00	<i>Savannah</i> —Christ Church, "A Member," Domestic, \$500; Foreign, \$500.....	1,000 00
<i>Pine Meadow</i> —St. John's, interest on bequest of Mrs. C. M. Chapin, Domestic and Foreign.....	80 00	<b>INDIANA—\$31.85</b>	
<i>Ridgefield</i> —St. Stephen's S. S.,* General.....	40 00	<i>Indianapolis</i> —Christ Church, through Wo. Aux., Sp. for scholarship in St. John's School, Logan, Utah.....	20 00
<i>Stamford</i> —St. John's, "E. L. H." Domestic.....	5 00	<i>Richmond</i> —"L. R. M.," through Wo. Aux., Sp. for Little Home for Orphans, St. John's Church, Osaka, Japan, \$2; Sp. for books for Sunday-schools under the care of Rev. R. H. Gibson, Africa, \$2.....	4 00
<i>Suffield</i> —Calvary, Young Christian Soldiers, Junior Aux.,* Offering, General.....	1 67	<i>Terre Haute</i> —Contents of Mite Chest No. 5,071, Domestic.....	5 00
<i>Thompsonville</i> —St. Andrew's, Wo. Aux., Foreign.....	5 00	<i>Vincennes</i> —St. James', General.....	2 85
<i>Wallingford</i> —St. Paul's S. S., General.....	30 00	<b>IOWA—\$9.26</b>	
<i>West Hartford</i> —St. James', General, of which "A Member," \$9; Friendly Society Young Christian Soldiers, Junior Aux., \$4.86.....	35 97	<i>Sioux City</i> —Calvary Mission, Missionary Pockets, General.....	2 00
<i>West Haven</i> —Christ Church, Domestic, \$16.43; Foreign, \$12.18; S. S.,* General, \$11.34; Master Frederick Herbert Barnett, for Bishop Talbot's little Indian boys, 61 cts.....	40 56	St. Paul's, Colored, \$2.09; Missionary Pockets, General, \$5.17.....	7 20
<i>Westport</i> —Christ Church, Foreign.....	1 50	<b>KANSAS—\$6.05</b>	
<i>Miscellaneous</i> —Litchfield Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	<i>Leavenworth</i> —St. Paul's, General.....	4 75
Middlesex Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	<i>Topeka</i> —Contents of Missionary Pocket, from "Mrs. J. H. C.," General.....	1 30
New London Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00	<b>KENTUCKY—\$138.85</b>	
Branch Wo. Aux., for building church at Hankow, China, \$500; Miss Sprague's salary, Japan, \$485; Emily Williams School, Shanghai, China, \$40; Bishop Hare's Indian work, \$211; Sp. for Bishop Nichols, California, \$212.50; Sp. for scholarship at Reno, Nevada, \$300.....	1,748 50	<i>Covington</i> —Miss L. Wynne, contents of Mite Chest, Indian.....	5 50
<i>Miscellaneous</i> —"E.," Domestic and Foreign.....	25 00	<i>Lexington</i> —"E. A. D.," General.....	100 00
"Anonymous," Domestic.....	5 50	<i>Louisville</i> —St. Andrew's, Foreign.....	33 35
<b>DELAWARE—\$100.00</b>		<b>LONG ISLAND—\$1,037.72</b>	
<i>Newcastle</i> —"A Churchwoman," General.....	5 00	<i>Brooklyn (Heights)</i> —Grace, Mr. Wm. G. Low, for Rev. Mr. Ingle's salary, Japan, \$152; Alaska, \$250.....	402 00
<i>Wilmington</i> —St. John's, Sp. for scholarship, Bishop Spalding, Colorado.....	40 00	<i>Flushing</i> —St. George's S. S., for Japan.....	40 41
<i>Miscellaneous</i> —Branch Wo. Aux., for Miss Goepf's salary, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$50.....	55 00	<i>Great Neck</i> —All Saints', Domestic, \$15; General, \$385.58.....	400 58
<b>EAST CAROLINA—\$29.40</b>		<i>Hempstead</i> —St. George's, Domestic.....	26 03
<i>Aurora</i> —Chapel of the Cross, General.....	5 04	<i>Huntington</i> —St. John's, Systematic Offering Plau, General.....	4 05
<i>Edenton</i> —St. Paul's, through Wo. Aux., for Indians in Bishop Hare's Jurisdiction.....	9 25	<i>Islip</i> —St. Mark's, through Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00
<i>Fayetteville</i> —St. John's, "A Communicant," Foreign.....	1 00	Through Wo. Aux., for travelling expenses of secretary.....	2 50
<i>Hertford</i> —Holy Trinity Church, Wo. Aux., General.....	6 25	<i>Jamaica</i> —Grace, General, of which Systematic Offering, \$63.73.....	79 41
<i>New Berne</i> —Christ Church, Junior Aux., Sp. for books, pencils, etc., for Mrs. Sowerby's school, Ichang, China.....	7 86	<i>Locust Valley</i> —Alice W. Bogart, Missionary Pocket, General.....	3 00
<b>EASTON—\$6.95</b>		<i>Newtown</i> —St. James', contents of three Mite Chests, Domestic.....	6 50
<i>Kent Co. (Chesterdown)</i> —Chester Parish, contents of Missionary Box No. 21,690,		<i>Northport</i> —Trinity Church, Domestic, \$8.24; Indian, \$5; Colored, \$5; Foreign, \$5.....	23 24
		<b>LOUISIANA—\$8.67</b>	
		<i>Laurel Hill</i> —St. John's, contents of two Offering Boxes,* General.....	1 30
		<i>Maringotin</i> —Mission, contents of Missionary Pocket, General.....	1 32
		<i>Rosedale</i> —Nativity S. S.,* General.....	1 55
		<i>Thibodeaux</i> —St. John's, Mr. Paul G. Clark, contents of Mite Chest No. 73,151, General.....	1 15
		<i>West Feliciana</i> —St. Mary's, contents of	



Missionary Pockets, \$2.80; S. S.* General, 55 cts.....	3 35	Pocket, General.....	56
<b>MAINE—\$37.86</b>		<i>Northampton</i> —St. John's, Domestic.....	30 50
<i>Augusta</i> —St. Mark's, General.....	1 86	<i>Taunton</i> —St. Thomas', "A Member," thro'	
<i>Biddeford</i> —Christ Church, Foreign.....	1 00	Wo. Aux., Domestic, \$50; Foreign, \$50..	100 00
<i>Portland</i> —St. Luke's Cathedral, General..	35 00	<i>Watertown</i> —Church of the Good Shepherd, Japan.....	1 25
<b>MARYLAND—\$269.30</b>		<i>Miscellaneous</i> —Massachusetts Sunday-schools and friends, through Wo. Aux., for "Neesima Memorial" scholarship, St. Margaret's School, Tokyo, Japan....	40 00
<i>Anne Arundel Co. (Annapolis)</i> —St. Anne's Parish, General.....	31 50	"A Friend," through Wo. Aux., Sp. for Domestic Contingent Fund.....	26 00
<i>Baltimore</i> —St. Paul's Parish, "L. C. A." In Memoriam, Mite Chest No. 6,406, Domestic.....	5 00	"Friends," through Wo. Aux., Sp. for Mrs. Schereschewsky.....	20 00
Ascension, Wo. Aux., Domestic, \$12.80; Colored, \$12.80; Foreign, \$12.80.....	38 40	"A Friend," through Wo. Aux., Sp. for return of Rev. Mr. Gring to Japan.....	15 00
Grace, Domestic, of which Mite Chest No. 6,140, \$5.20.....	30 20	<b>MICHIGAN—\$155.40</b>	
Church of the Messiah, Missionary Union, for "Clara Emily Penick" scholarship, St. John's Mission, Cape Mount, Africa Mt. Calvary, contents of Mite Chest No. 6,417, Domestic.....	1 80	<i>Caro</i> —Trinity Church, through Wo. Aux., Sp. for Bishop A. Leonard, for Utah scholarships.....	2 00
St. Peter's, through Wo. Aux., for "Bishop Atkinson" (Preparatory) scholarship, St. John's College, Shanghai, China.....	20 00	<i>Detroit</i> —St. John's, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$37; Mrs. C. W. Burrows, Sp. for Bishop A. Leonard, for Utah scholarships, \$5; King's Daughters, Sp. for Bishop Talbot, Wyoming and Idaho, \$9.15; S. S.,* General, \$75.....	126 15
<i>Baltimore Co. (Lutherville)</i> —Church of the Holy Comforter, General.....	50 00	St. Mary's, through Wo. Aux., Sp. for Bishop A. Leonard, for Utah scholarships.....	1 50
(Canton)—Holy Evangelist's Chapel, Domestic and Foreign.....	1 50	<i>Ishpeming</i> —Grace, General.....	10 75
(Towson town)—Trinity Church S. S., for "Rev. Dr. Hoff" (In Memoriam) scholarship, Hope School, South Dakota.....	30 00	<i>Lansing</i> —St. Paul's, through Wo. Aux., Sp. for Bishop A. Leonard, for Reno scholarships, Nevada.....	5 00
(Woodberry)—Mothers' Meeting, thro' Wo. Aux., Sp. for spectacles for Alaska	1 00	<i>Sault Ste. Marie</i> —St. James', through Wo. Aux., Sp. for Bishop Walker, North Dakota.....	10 00
<i>Frederick Co. (Mechanicstown)</i> —Catoctin Parish, contents of two Missionary Pockets, General.....	1 75	<b>MILWAUKEE—\$5.43</b>	
<i>Prince George's Co.</i> —St. Thomas' Parish, St. Thomas', Domestic, \$1.15; Foreign, \$1.89.....	3 04	<i>Menominee</i> —Grace, Indian.....	4 30
St. Thomas' Parish, Atonement, Domestic, \$2.69; Foreign, \$2.42.....	5 11	<i>Wauwatosa</i> —Trinity Church S. S., Domestic.....	1 13
<i>St. Mary's Co. (Mechanicsville)</i> —All Faith, Maryland Guild, through Wo. Aux., Sp. for support of "Hope," St. Mary's Orphanage, Shanghai, China.....	15 00	<b>MINNESOTA—\$8.38</b>	
<i>Miscellaneous</i> —Bishop Pinkney Guild, thro' Wo. Aux., Sp. for support of "Faith," St. Mary's Orphanage, Shanghai, China	10 00	<i>Little Falls</i> —Church of Our Saviour, Junior Aux., for scholarship in St. Augustine's School, near Monrovia, Africa.....	5 00
<b>MASSACHUSETTS—\$2,712.23</b>		<i>St. Paul</i> —"Anonymous," Domestic.....	2 00
<i>Beverly Farms</i> —George C. Shattuck, General.....	60 00	<i>Wells</i> —Nativity, contents of Missionary Pockets, General.....	1 38
<i>Boston (South)</i> —St. Matthew's, Missionary Pockets, General.....	15 00	<b>MISSOURI—\$13.00</b>	
Trinity Church, "A Member," through Wo. Aux., for "Nancy B. Low" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Christian Renton Loring (In Memoriam) scholarship, St. Mary's Hall, Shanghai, China, \$50.....	75 00	<i>Kirkwood</i> —Mrs. Agnes Black, contents of her daughter's Mite Chest, General.....	3 00
Grant Walker, Domestic, \$400; Colored, \$100.....	500 00	All Saints', Sp. for Hanington Chapel, Hoffman Hall, Memphis, Tenn.....	5 00
Ida M. Mason, Foreign.....	500 00	<i>St. Louis</i> —Contents of Mite Chest No. 26,914, General.....	5 00
Miss E. F. Mason, Domestic.....	500 00	<b>NEBRASKA—\$1.05</b>	
Mr. W. H. Lincoln, for salaries of native Deacons, Japan.....	500 00	<i>Clarks</i> —St. Paul's S. S.* (additional), General.....	1 05
(Roxbury)—Mr. Wm. Osgood Pearson, contents of Missionary Pocket, General	3 50	<b>NEWARK—\$161.81</b>	
<i>Brookline</i> —St. Paul's, Mrs. Hammond Vinton, contents of three Missionary Pockets, General.....	5 00	<i>Jersey City (Heights)</i> —St. John's, Miss E. B. Day, General.....	5 00
Contents of Family Mite Chest No. 1,591, General.....	10 00	<i>Morristown</i> —Miss A. B. Halsted, toward Mr. Gordon's salary, Mexico.....	25 00
<i>Cambridge</i> —St. John's Memorial, through Wo. Aux., for Mrs. Payne's salary, Petersburg, Va.....	20 00	<i>Orange (South)</i> —Holy Communion S. S.,* Domestic, \$39.65; Foreign, \$39.65.....	79 30
Master Charles Donnison Tower, contents of Missionary Pocket, General.....	65	Mrs. Frances C. Henderson, for "J. Pinckney Henderson Adams" (In Memoriam) scholarship, St. Paul's School, Tokyo, Japan.....	20 00
<i>Greenfield</i> —St. James', Domestic, \$29.44; Foreign, \$10.44.....	39 88	<i>Summit</i> —Calvary, Domestic.....	32 51
<i>Lawrence</i> —St. John's, Domestic.....	15 89	<b>NEW HAMPSHIRE—\$127.06</b>	
<i>Longwood</i> —Church of Our Saviour, contents of Mite Chest, Domestic, \$4; "A Member," Domestic and Foreign, \$300..	204 00	<i>Concord</i> —St. Paul's, Domestic, \$17.60; Foreign, \$12.....	29 60
<i>Lowell</i> —St. Anne's, Foreign.....	30 00	<i>Dreusville</i> —St. Peter's, Domestic, \$17.13; Foreign, \$5.....	22 13
<i>Newton Highlands</i> —Contents of Missionary		<i>Manchester</i> —Grace, Domestic, \$24.07; Foreign, \$35.13.....	59 20
		<i>Wolfboro Junction</i> —St. John Baptist's, Domestic, \$10.74; Foreign, \$5.39.....	16 13

## NEW JERSEY—\$123.24

<i>Elizabeth</i> —Trinity Church, Domestic and Foreign, \$35; Sp. for Bishop Talbot's educational fund, \$20; S. S., for "Armenia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China, \$10...	65 00
<i>Mount Holly</i> —St. Andrew's, Domestic, \$17.62; Foreign, \$17.62	35 24
<i>Scotch Plains</i> —E. A., Foreign	20 00
<i>Woodbury</i> —Christ Church Guild, "A Member," General	3 00

## NEW YORK—\$4,755.20

<i>Annandale</i> —Holy Innocents', Wo. Aux., Domestic	15 77
<i>Bedford</i> —St. Matthew's, through Westchester Branch Wo. Aux., for Miss Aldrich's salary, Japan	33 00
<i>Clifton</i> —Mrs. H. B. Bates, contents of Missionary Pocket, General	2 00
<i>Irrington</i> —St. Barnabas' (additional), thro' Westchester Branch Wo. Aux., Sp. for Navajo Indians, 25 cts.; Sp. for Miss Aldrich's new school building, Japan, \$5.	5 25
<i>Kitchawan</i> —Good Shepherd Chapel, thro' Westchester Branch Wo. Aux., for Miss Aldrich's salary, Japan	3 06
<i>Matteawan</i> —St. Luke's, through Wo. Aux., for freight to Africa, \$1; Sp. for Foreign Missionaries' Insurance Fund, \$14.25	45 25
<i>Milton</i> —All Saints' S. S.,* Domestic	4 84
<i>Mount Vernon</i> —Trinity Church, through Westchester Branch Wo. Aux., Sp. for Navajo Indians, \$18.71; for Miss Aldrich's salary, Japan, \$18.72	37 43
<i>Newcastle</i> —St. Mark's, through Westchester Branch Wo. Aux., for Miss Aldrich's salary, Japan	13 36
<i>New Hamburg</i> —Mrs. Clarence, contents of Mite Chest No. 38,404, General	5 00
<i>New Rochelle</i> —Trinity Church, through Westchester Branch Wo. Aux., Sp. for Navajo Indians, \$17.50; for Miss Aldrich's salary, Japan, \$10	27 50
<i>New York</i> —Grace Chapel S. S.,* for salary of Rev. J. M. McBride, Aberdeen, South Dakota	100 00
Holy Apostles', through Westchester Branch Wo. Aux., Sp. for Navajo Indians	20 00
Holy Trinity Church, "A Friend," thro' Wo. Aux., Sp. for Scripture pictures for Rev. R. H. Gibson, Africa	2 50
St. Ann's, General, \$5; Boys' Friendly Society, through Wo. Aux., Sp. for Rev. J. C. Ambler, Japan, for Bible-lesson pictures, \$8.50	13 50
( <i>Morrisania</i> )—St. Ann's, contents of two Missionary Pockets, for Mrs. Brierley's work, Africa	2 33
St. Bartholomew's, for Church work in Mexico, \$566.25; Domestic, \$100.	666 25
St. Peter's S. S., Domestic and Foreign	30 00
St. Thomas', contents of Mite Chest No. 30,164, Domestic, \$20; Missionary Association, Mrs. W. G. Langdon, Jr., for general work in Mexico, \$10; In Memoriam Bishop Alfred Lee, for Mr. Gordon's salary, Mexico, \$50.	81 00
Trinity School Missionary Society,* General	40 00
Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$700; Foreign, \$300	2,000 00
Mrs. J. H. Clark, Domestic	500 00
Through Mrs. J. H. Clark, Treasurer, account of Mr. Gordon's salary, Mexico..	300 00
Mr. H. E. Russell, Domestic	50 00
Mr. John Farrel, Domestic	50 00
Miss Margaret Collins, General	25 00
( <i>Morris Heights</i> )—Mrs. G. Schwab, Domestic	10 00
Mr. Hare, China	1 00
<i>Nyack</i> —Grace, General, \$30.50; through Westchester Branch Wo. Aux., for Miss Aldrich's salary, Japan, \$5.75; Sp. for Navajo Indians, \$10.25	38 50
<i>Peeckskill</i> —St. Peter's, through Westchester Branch Wo. Aux., for Miss Aldrich's	

salary, Japan	15 00
<i>Pelham</i> —Christ Church, through Wo. Aux., for "Pelham" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for medical education of Rev. Paulus Moort, \$25; Mrs. Robert W. Edgar, for "Willie Edgar" scholarship, St. Paul's School, Tokyo, Japan, \$40; Mr. Martin J. Keogh, for "Mary Keogh" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Mrs. F. L. Mordaunt, for "Sarah Marshall Mordaunt" scholarship, St. Mary's Hall, Shanghai, China, \$40; through Westchester Branch Wo. Aux., Mrs. Drought and Miss Rathbourne, Sp. for Navajo Indians, \$6.50...	161 50
( <i>Manor</i> )—Christ Church, through Wo. Aux., Mrs. Hagen's school, for support of Raku, Bible-woman in Tokyo, Japan, \$31	34 00
<i>Piermont</i> —Christ Church, through Westchester Branch Wo. Aux., for Miss Aldrich's salary, Japan	20 05
<i>Poughkeepsie</i> —St. Paul's, Girls' Missionary Society, toward support of Mrs. Ogawa O Shige, a Bible-woman in Tokyo, Japan, under Rev. Mr. Page's care, \$30; Sp. for support of Tsu Kiang, St. Mary's Orphanage, Shanghai, China, \$30; "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China, \$20	80 00
Branch Wo. Aux., for "Poughkeepsie" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; "Poughkeepsie" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Africa, \$28.77; Sp. for Holy Trinity Church, Manistee, W. Michigan, \$10...	103 77
"Anonymous," Domestic	10 00
<i>Scarborough</i> —St. Mary's, through Westchester Branch Wo. Aux., Sp. for Navajo Indians, \$10; for Miss Aldrich's salary, Japan, \$15	25 00
<i>Scarsdale</i> —St. James-the-Less (additional), through Westchester Branch Wo. Aux., Sp. for Navajo Indians	6 86
<i>Sing Sing</i> —St. Paul's, for Miss Aldrich's salary, Japan	15 00
Trinity Church, through Westchester Branch Wo. Aux., Sp. for Navajo Indians, \$12.50; for Miss Aldrich's salary, Japan, \$12.50; S. S.,* General, \$18.07...	43 67
<i>Westchester</i> —St. Peter's, Colored	8 24
<i>White Plains</i> —Grace, through Wo. Aux., Domestic	51 17
<i>Yonkers</i> —Christ Church, through Westchester Branch Wo. Aux., for Miss Aldrich's salary, Japan	25 00
St. John's, Junior Branch Wo. Aux., thro' Westchester Branch Wo. Aux., Sp. for Navajo Indians, \$2.50; for Miss Aldrich's salary, Japan, \$2.50	5 00
St. Paul's, through Westchester Branch Wo. Aux., Sp. for Miss Aldrich's new school-building, Japan, \$2; for Miss Aldrich's salary, Japan, \$30	32 00

## NORTH CAROLINA—\$32.08

<i>Asheville</i> —Trinity Church, Family Missionary Box, General	2 00
<i>Henderson Co.</i> —Calvary, Foreign	10 00
<i>Raleigh</i> —Christ Church, Mite Chests, Domestic	20 08

## OHIO—\$42.69

<i>Cleveland</i> —St. Paul's, through Wo. Aux., Sp. for Bishop Brewer's hospital, Montana	30 00
<i>Massillon</i> —Grace Chapel, Missionary Pockets, Domestic	4 54
St. Timothy's, Missionary Pockets, Domestic	8 15

## OREGON—\$3.00

<i>Astoria</i> —Grace, Junior Aux., Sp. for Rev. R. H. Gibson, Cape Palmas, Africa, for books for his mission Sunday-schools...	3 00
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## PENNSYLVANIA—\$975.60

<i>Andalusia</i> —Charles R. King, for salary of Rev. Mr. Gordon, Mexico .....	50 00
<i>Domingtown</i> —Mrs. T. D. Lindley, Sp. for hospital at Brook Green, South Carolina .....	10 00
<i>Lower Merion</i> —Church of the Redeemer, Mite Box No. 2,580, Domestic .....	45 10
<i>Philadelphia (Lower Dublin)</i> —All Saints', Colored, \$25; Indian, \$25 .....	50 00
Christ Church Chapel, Colored .....	71 35
Holy Trinity Memorial Chapel, Foreign, \$37; Sp. for work of Rev. Mr. Gring, Japan, \$10 .....	47 00
St. Matthias', Missionary Pockets, General .....	50
Christ Church Hospital, Domestic and Foreign .....	2 50
Protestant Episcopal Hospital Mission, Wm. Welch Bible-class, for salaries of missionaries in the Domestic field .....	6 00
"F," General .....	600 00
Mrs. Markoe, through Wo. Aux., for new church at Hankow, China, \$10; Sp. for Domestic Contingent Fund, \$10 .....	20 00
<i>Pottstown</i> —Christ Church, Foreign .....	7 00
<i>Radnor</i> —Family Mite Chest, Domestic .....	3 35
<i>Rockdale</i> —Calvary S. S., Domestic, \$6; Foreign, \$6 .....	12 00
<i>Upper Providence</i> —St. Paul's Memorial, Domestic, \$5.40; Foreign, \$5.40 .....	10 80
<i>Westchester</i> —Holy Trinity Church, through Wo. Aux., Indian .....	40 00

## PITTSBURGH—\$180.67

<i>Bellevue</i> —Mrs. Wm. Jenkinson, for "Elizabeth W. Claney" (In Memoriam) scholarship, St. Paul's School, South Dakota .....	30 00
<i>Meadville</i> —Christ Church, through Wo. Aux., Sp. for rebuilding of Mrs. Buford's hospital, Virginia .....	10 00
<i>New Castle</i> —Trinity Church, Missionary Pockets, General, of which Junior Aux., \$2.00 .....	5 67
<i>Fittsburgh</i> —Church of the Good Shepherd, Domestic, \$25; Foreign, \$25 .....	50 00
<i>Verona</i> —St. Thomas', Foreign, \$5; Domestic and Foreign, \$50 .....	55 00
<i>Warren</i> —Trinity Memorial, Domestic, \$10; Colored, \$10; Foreign, \$10 .....	30 00

## QUINCY—\$13.14

<i>Henry</i> —St. John's S. S.,* General .....	13 14
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## RHODE ISLAND—\$180.08

<i>East Greenwich</i> —St. Luke's, Domestic .....	153 39
<i>Portsmouth (South)</i> —St. Mary's, Domestic, \$4.52; Indian, \$2.50; Colored, \$3.65; Foreign, \$2.03; S. S.,* General, \$4.09 .....	16 79
<i>Providence</i> —Christ Church, Missionary Pockets, General .....	7 90
Church of the Messiah, Mission Band, through Junior Aux., Indian .....	2 00

## SOUTH CAROLINA—\$20.63

<i>Edgefield</i> —Trinity Church, Missionary Pockets, General .....	4 41
Contents of Missionary Pocket, General .....	2 00
<i>Graniteville</i> —St. Paul's, Missionary Pockets, General .....	4 40
<i>Greenville</i> —Christ Church, "A Communicant," General .....	1 00
<i>Ridge Springs</i> —Grace, Missionary Pockets, General .....	4 41
<i>Trenton</i> —Church of Our Saviour, Missionary Pockets, General .....	4 41

## SOUTHERN OHIO—\$456.05

<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux., Foreign, \$14; Sp. for Mrs. Buford's hospital, Virginia, \$10 .....	24 00
Christ Church, through Wo. Aux., Sp. for mission work in Brazil, \$15; Sp. for "Rev. I. N. Stanger" scholarship, Utah, \$20; Sp. for St. Luke's Hospital, Denver, Col., \$5; Sp. for Bishop Peterkin's hospital, West Virginia, \$6; Sp.	

for Bishop Walker, North Dakota, \$20; Sp. for Bishop Talbot's clergy fund, \$25; S. S., for "Christ Church S. S." scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Rev. Dr. Brooke" scholarship, Baird Hall, Shanghai, China, \$40; Sp. for "St. Mark's School" scholarship, Salt Lake City, Utah, \$40 .....	196 00
<i>Columbus</i> —Church of the Good Shepherd, Missionary Pockets, General .....	8 00
Trinity Church, through Wo. Aux., Sp. for missions in Brazil, \$24.22; Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$50 .....	74 22
<i>Hartwell</i> —Holy Trinity Church, General .....	6 00
<i>Mt. Auburn</i> —Church of Our Saviour, through Wo. Aux., for Rev. Mr. Graves, for church work in Wuchang, China, \$64.83; Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$20; S. S., Foreign, \$5; Sp. for Mrs. Buford's hospital, Virginia, \$10; "His Young Soldiers," Sp. for Mrs. Brierley's redemption fund, Africa, \$18 .....	117 83
<i>Miscellaneous</i> —"Faith," for "Harry and Louise Memorial" scholarship, Hope School, South Dakota .....	30 00

## TENNESSEE—\$41.85

<i>Clarksville</i> —Trinity Church S. S., Domestic, \$20; Foreign, \$20 .....	40 00
<i>Somerville</i> —St. Thomas', Foreign .....	1 85

## VERMONT—\$23.00

<i>Bellows Falls</i> —Immanuel Church, Colored .....	6 50
<i>St. Johnsbury</i> —St. Andrew's S. S.,* General .....	4 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for support of colored student under Rev. E. M. Joyner, Columbia, S. C. ....	12 50

## VIRGINIA—\$405.30

<i>Albemarle Co.</i> —St. Anne's Parish, Christ Church, General, of which Mrs. T. E. Locke, \$2 .....	6 75
St. Anne's Parish, St. John's, General .....	2 00
<i>Augusta Co. (Staunton)</i> —"A Lady," Foreign .....	3 50
<i>Charles City Co.</i> —Westover Parish, for "Robert Randolph Carter" scholarship, St. Mary's Hall, Shanghai, China .....	25 00
<i>Halifax Co.</i> —Antrim Parish, Grace, "Little Workers," contents of Missionary Boxes Nos. 87,117-18-19-20, Sp. for Miss Mildred Nelson Page, Tokyo, Japan .....	8 25
( <i>Roanoke</i> )—Member of Wo. Aux., General .....	5 00
<i>Hanover Co. (Ashland)</i> —St. James', General .....	23 18
<i>Henrico Co. (Richmond)</i> —St. John's, Junior Aid Society, through Wo. Aux., for "Wright Weddell" scholarship, St. John's Mission, Cape Mount, Africa .....	25 00
Henrico Parish, Monumental, "A Member," through Wo. Aux., for Japan .....	60 00
( <i>Richmond</i> )—Henrico Parish, Grace, Missionary Pockets, Japan, \$1.29; General, \$48.19; Sp. for Brazil, \$1 .....	50 48
( <i>Richmond</i> )—Miss Sally L. Tompkins, Foreign .....	1 00
<i>Isle of Wight Co.</i> —Newport Parish, Christ Church, Foreign .....	13 53
<i>Loudoun Co. (Hamilton)</i> —Shelburne Parish, St. Paul's, "A Friend," General .....	1 00
<i>Mecklenburg Co.</i> —St. James' Parish, St. James', General .....	7 05
St. Luke's Parish, St. Luke's, General .....	7 23
<i>Nansemond Co.</i> —Upper Suffolk Parish, St. Paul's, through Wo. Aux., Sp. for work of Rev. Mr. Kinsolving, Brazil .....	6 90
<i>Norfolk Co. (Norfolk)</i> —Elizabeth River Parish, St. Paul's, "M. G." through Junior Aux., Sp. for books for Rev. R. H. Gibson's mission Sunday-schools, Africa .....	3 00
Elizabeth River Parish, St. Luke's, General .....	100 43
Elizabeth River Parish, Grace S. S.,* General .....	12 00



<i>Rockbridge Co. (Lexington)</i> —Miss Kate Myers, Domestic, \$15; Foreign, \$20.....	35 00	MONTANA—\$29.50	
<i>Rockingham Co. (Lynnwood)</i> —Serena H. Lewis, General.....	4 00	<i>Ennis</i> —Trinity Church, through Wo. Aux., General.....	5 00
<i>Westmoreland Co.</i> —Cople Parish, Mary Lee and Roberta Funsten Castleman, Sp. for work of Rev. J. T. Cole, Japan..	5 00	<i>Livingston</i> —St. Andrew's, General.....	24 50
WEST VIRGINIA—\$13.50		NEVADA AND UTAH—\$5.40	
<i>Charlestown</i> —Zion, Col. W. P. Craighill, for "Marbury Memorial" scholarship, St. John's Mission, Cape Mount, Africa....	12 50	<i>Nevada</i> .....	
<i>Huntington</i> —Mrs. K. W. Lea, through Wo. Aux., Sp. for Lending Library.....	1 00	<i>Pioche</i> —Christ Church, General.....	5 40
WESTERN MICHIGAN—\$19.00		NORTHERN CALIFORNIA—\$2.65	
<i>Grand Rapids</i> —"Individual," through Wo. Aux., Sp. for Domestic Contingent Fund.....	4 00	<i>Napa City</i> —Christ Church, Domestic.....	2 65
<i>Kalamazoo</i> —St. Luke's, through Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00	NORTH DAKOTA—\$12.20	
"Anonymous," Domestic.....	5 00	<i>Bathgate</i> —The Convocation of North Dakota, missionary meeting, Domestic and Foreign.....	4 60
WESTERN NEW YORK—\$795.51		<i>Pembina</i> —The Convocation of North Dakota, missionary meeting, Domestic and Foreign.....	7 60
<i>Buffalo</i> —St. Mary's, Missionary Society and Industrial School, through Wo. Aux., Sp. for materials for Mrs. F. R. Graves, for Wuchang women, China....	6 50	NORTHERN TEXAS—\$3.80	
W. H. Walker, Jr., contents of Missionary Pocket, General.....	1 50	<i>Weatherford</i> —All Saints', Missionary Pockets, General.....	3 80
<i>Geneva</i> —St. Peter's, Thomas Laws, Mite Chest, General, \$1; Miss Mary E. Hayward, Mite Chest, 91 cts.; Mrs. Wm. Catterson, Mite Chest, \$1, Domestic.....	5 91	SOUTH DAKOTA—\$31.70	
Trinity Church, Foreign, \$315; "Anonymous," Domestic, \$200.....	515 00	<i>Cheyenne River Agency</i> —St. Andrew's Station, through Wo. Aux., General.....	6 10
"A," General.....	27 00	<i>Pine Ridge Agency</i> —Holy Cross, through Wo. Aux., for Japan.....	10 00
<i>Rochester</i> —Christ Church, through Wo. Aux., for Miss Mailes' salary, Japan, \$10; "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; Sp. for insurance of Rev. F. R. Graves, Wuchang, China, \$6	20 00	St. Hope, through Wo. Aux., for Japan..	9 60
St. Luke's, for "St. Luke" scholarship, St. Paul's School, South Dakota, \$60; Colored (of which Wo. Aux., \$92.60), \$16.60; "A Member," for Mexico, \$1; Sp. for Cuba, \$1; Sp. for Brazil, \$1; through Wo. Aux., for "David Livingstone" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, of which Missionary Gleaners, \$20, and Missionary Helpers, \$20, \$40.....	219 60	<i>Rosebud Agency</i> —St. Mary's School, through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	6 00
INDIAN TERRITORY—\$2.00		MISCELLANEOUS—\$23.50	
<i>Fort Sill</i> —Mrs. O. S. Seymour, Sp. for Mrs. Buford's work among the negroes, \$1; Sp. for Miss Margaretta Scott's work, Africa, \$1.....	2 00	Through Wo. Aux., Sp. for Little Home for Orphans, St. John's Church, Osaka, Japan.....	5 00
		John J. Cox, contents of Mite Chest, Domestic.....	5 00
		"Anonymous," Domestic.....	5 00
		"G," General.....	5 00
		"B," Foreign.....	1 00
		"In Memoriam," Domestic.....	1 00
		"Anonymous," General.....	1 00
		Mite Box No. 76,658, General.....	50
		LEGACIES—\$1,100.00	
		<i>C. N. Y., Cazenovia</i> —Estate of Maria Hubbard, account residuary legacy, for Indian work in Diocese of Minnesota.....	1,000 00
		<i>C. N. Y., Syracuse</i> —Estate of Jane D. Westcott, in full of legacy to the Society.....	100 00
		Receipts for the month.....	18,976 51
		Amount previously acknowledged.....	392,485 79
		Contributions, legacies and specials; total to date.....	<u>\$411,462 30</u>

## APPROPRIATIONS, SEPTEMBER, 1890-1891.

DOMESTIC—(Of which for Indian Missions, \$42,245.00; for Missions to Colored people, \$56,000.00)	\$235,999 16
FOREIGN—(Including amount not provided for last year, \$11,341.20).....	194,500 38
Total.....	<u>\$430,499 54</u>

This total is \$108,000 more than the contributions received last year.

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1890.

(Exclusive of Legacies and Specials.)

DOMESTIC—(Including Indian and Colored and one-half of general offerings).....	\$170,264 93
FOREIGN—(Including one-half of general offerings).....	157,128 99
Total.....	<u>\$327,393 92</u>

Required from Aug. 1st, 1891, to Sept. 1st, 1891, for Domestic Missions \$65,734 23  
for Foreign Missions 37,371 39

Total..... \$103,105 62







OFFICERS OF THE WOMEN'S SOCIETY OF ST. JOHN'S CHURCH, AND CHILDREN OF THE ORPHAN ASYLUM, OSAKA, JAPAN.